

Mr. James Janeway's
LEGACY
TO HIS
FRIENDS:

Containing Twenty Seven Famous Instances of Gods Providences in and about Sea-Dangers and Deliverances; with the Names of Several that were Eye-witnesses to many of them.

Whereunto is Added a Sermon on the same Subject.

Go up now, look towards the Sea; and he went up and looked, and said, there is nothing; and he said, Go up seven times: And at the seventh time he said, behold there ariseth a little Cloud, &c. 1 King. 18. 44.

Come and Hear all ye that fear God, and I will declare what he hath done for my soul; Psal. 66. 16.

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THE
EPISTLE
TO THE
READER.

THe Author of this Treatise, now put into thine Hands; needs none of my Praises; he being lately gone, to make one in Consort with that Heavenly Chore above, his Works praise him in the Gate: only I could not but lend my hand a little, being desired to give it a lift into the World; and tell thee the Author was a man of Designs for God; and more of them he had in his Heart and Head, than his Lord and Master (whose he was, and whom he served) did give him time

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Witness
that Ex-
cellent
Treatise
of his.

Death
Unstung,
T. Moufly
T. Savage

to Finish: That his Master might be Ho-
noured, and souls Edified, he tryed se-
veral Ways, and that with several sorts
of persons; leaving no stone unturn'd,
no means unattempted, that the Work
of the Lord might prosper in his hand.
One while he designs sinners might be
helped in getting Acquaintance with
God, and that Saints might improve
their Best Friend in the Worst of
Times; and to that end he appears in
the World, to drive on a good Acquaint-
tance betwixt Christ and Souls. And
another while, feeling warm Compassi-
ons and Affections bubbling up in his
Soul to poor Young Converts, he car-
ries on a design of strengthening their
weak hands, by appearing once again
upon the Stage, in printing the Comfor-
table Death of a Young Convert. And
another while he had a design of pre-
venting the ripening sinnes of youth;
witness his bowelly and tender-hearted
Sermon upon the occasion of the Peni-
tent Murderer, in which he Cautions
poor enticed Young men to take heed of
the

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the Baits, that the great Angler for Souls layes before them. But lest this man of Designs for God, should miss his great aime, he shoots lower, that he might hit his Mark; he sloop, and sweetly condescends, to send Tokens to Children, to bespeak their hearts betimes for Christ, his Master; he labours to Teach the Children to cry *Holanna* to his Lord: And now in the last place, he casts about to meet with Sea-faring Men, whose Souls he alwayes had bleeding and melting bowels for. Oh how would he Weep, Pray, Mourn, Sigh over them; entreat them Affectionately, beseech them importunately, that they would not forget the God of their Mercies and Deliverances; nor the Mercies and Deliverances of their God! Upon this Occasion of Sea-mens receiving the greatest Deliverances of any men in the World from God, and so soon playing the Old Israelites with God's Wonders (viz.) soon forgetting his Works.

Some Friends speaking to him upon this subject, and Acquainting him with

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a Taste of some Memorable Passages of Providences, he readily, upon desire, sets his hand to this work of Collecting several Famous Deliverances from Friends; and took pains to get their Papers into his hands, but had not time to polish and adorn them in his sweet and taking Style, as he did other things. These lay upon his hand above a Year and a half, still waiting for more Observable Providences to come to his Cognizance: But here thou hast them as they are, if thou hast an heart to improve them, to thy further strengthening of thy Faith in future Straits, Whether at Sea or Land. Here thou mayst see the Lord setting his Right Foot upon the Sea. Here thou mayst see the Lord's Royalty and Sovereignty extending it self to the great Deep. Here thou mayst see the Winds & Seas obeying of him. Here thou mayst see the Lord giving a literal Comment on that Text, When thou goest through the Waters I will be with thee. Here thou mayst see Hopeless, and Helpless men, in their greatest Distress at their wits

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mits end, sav'd and deliver'd by the great God : which is enough one would think, to make any Reader cry out with the Psalmist, O that men would praise the Lord for his goodness, and for his wonderful works to the Children of Men !

Here thou mayst see the prevailing Power of Prayer, the Wonder-working Power of God, the unspeakable Bowels and tender Mercies of God, to poor Perishing, Sinking, Drowning, Starving dying Men ; that thou mayst Pray to this God more, Love this God better, and dread to sin against him, who is the God of such Miraculous Salvations and Deliverances. And that this Treatise may promote that work in thy Soul, is the Desire of

Thy Cordial Soul-Friend,

Wapping 14
Apr. 1674.

John Ryther.



There are these Books of Mr. *James Janeway's*, printed for *Dorman Newman* at the *Kings Armes* in the *Poultry*.

H *Heaven upon Earth, or the best Friend in the worst of times; The 3d Edition enlarged.*

2. *Death Unstung: A Sermon Preacht at the Funeral of Thomas Mousley an Apothecary: With a brief Narrative of his Life and Death; also the manner of God's dealings with him, after his Conversion.*

3. *A Sermon preached at the Funeral of Tho. Savage.*

4. *Tokens for Children: the first and second Part.*

5. *Mr. James Janeway's Legacy, &c.*



REMARKABLE S E A- DELIVERANCES.



Ne Major *Gibbons*, a man well known in *New-England*, a Gentleman of good education, good parts, and of good Conversation, (as the Author hath been credibly informed by them that knew him) was bound upon a voyage to Sea, himself being *Supra Cargo* with such commodities as those parts of *America* do afford; after going out from *Boston* several days, by hard weather, and contrary winds, the Ships company were much distressed, and through the Continuance of the Contrary winds, Provisions now begin to fail them; and O how feeble do Spi-

Spirits grow, when Bread, the Staff of life faileth ! now Hunger becomes more dreadful to them, than the every-moment-threatening Billows of the devouring Ocean ; and they that one while feared drowning, now fear Starving ; they are brought to the last meal in the Barrell, and the last oyl in the Cruse, and say as she did, *We will Eat this little that is left and dye* : and now when they thought they had eaten the last, what conflicts must they needs have within themselves ? who knew not where to have another morsel to fortify the tyred and spent Spirits with the constant toyle, and hard labour : How they look one upon another, as men already under a Sentence of death ; and by one anothers looks, Strike terror to one anothers Hearts ! They look on every side, (as David says) *I looked on my right hand, but there was no man that would know me ; Refuge failed me ; or perished from me.* They look downward, there seeing nothing but the Belly of destruction opening for them ; they look upward, the only, and last refuge, and remedy, in this deplorable estate was, out of the depths they cry'd to the Lord.

Pf. 142. 4, 5. But though they look out of the Ship, as Noah did out of his Ark, upon the waters,

ters, and send forth the Dove of Prayer, that winged Messenger, to Heaven, yet she brings no Olive-branch, no Answer; the waters assuage not; the winds calm not, they are like the Prophets Servant, when he bid him *go up now; and look towards the Sea, and he went up and looked and said, there is nothing*; and this strikes them into doleful and dismal Lamentations; out of which Lamentations, at last Springs up a tragical and sorrowful Motion. The Motion is, that which the Mariners, in *Jonahs* Vessel, put in execution, *Come let us cast Lots, &c.* onely 7. with this difference; they cast Lots to find out the delinquent; and these, which of them, should dye first, to be a Sacrifice for ravenous Hunger to feed upon: Concluding, as he in that case, *It is expedient for us that one man should dye for the People, and that the whole Ships Company perish not.* *Jahn. ix. 50.* Life being sweet, Skin for Skin, and all a man hath will he give for his life, they at last bring it through many a sad debate, to a result; they cast the Lott, the disposing of which is of the Lord, one of the Company is arrested by the Lott; here, here is the Condemned Prisoner; O but where is the Executioner to be found to act his office upon a poor Innocent? is it not death

death to them now, to think who shall act this bloody part in the Tragedy ? But before they fall upon their involuntary Execution, Major Gibbons, calls them to Prayer, considering, that in the Mount the Lord is often seen, and that many times our extremity proves God's opportunity : he also asks the poor man if he was willing to dye ; but O what a hard Question is that to Answer ! He replies, if it might preserve the rest of the lives, he could be the more willing ; to which he hath this Answer : All events are in the hands of God, we must not dispute them, to Prayer they go : and, O sure these Prayers must melt hearts of Adamant ! and Behold, while they are at it, God doth send a visible commentary upon that Scripture :

Esay. 58. Then shalt thou call, and the Lord shall Answer, thou shalt Cry, and he shall say here I am : For while they were calling, God was Answering ; there leaps a mighty Fish into the Boat and as it is said of the Whale that swallowed up *Jonah* ; *God prepared a Fish*, for the Lord here prepared, or provided a Fish, that a poor creature might not be swallowed up : but O what joy was here at such a token for good ! not only it at present relieving and refreshing their hunger, which no Question made

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made them quick Cooks, but when they looked upon the Finger of God in it, sending it as an answer to prayer, they conclude it an happy Omen of their deliverance and a pledg of approaching mercy: but alas, it is not long before their hearts grow faint again, their Countenances pale, their Spirits sink now as low as they were lifted up high; and now the poor Sea-men are like their Ship, one while mounted upon their hopes to Heaven, and another while they are sunk down again in despair as low as hell; they know not now of another cake, another Morfel; they are reduced to their former exigency, which brings them to a resolve to steer in this strait, their old course: to Lots they go again the Second time, only they have such an honour for the Providence of God, they will not put him into condemnation, that God hath acquitted; the Lot now falls upon another person, and O now they receive the old trouble, and intestine Combats, how they shall find in their Hearts, to punish one, that never had offended any of them; and while one thinks of it, says he, alas poor man, what hath he done to deserve this sentence: another cries, Will not this blood cleave to my Conscience another day: though I went to this expedition

expedition a Prest-Souldier ? another says, for his part he sees no way but death, therefore he cannot take away life, when he sees not any life can be preserved by it: but they are called again to look upward, before they put the Knife to the throat of this Sacrifice, and they remember the last encouragement to put life into the almost dead- mens Prayers; they pray now with a pledge in their hands, and are ready to tell God, the last time he gave them a Pawn, an Earnest; and O it is not vain to seek the Lord! for lo, while they are seeking to him, he is sending to them; as the Prayers flye to Heaven, Mercy is dispatched upon the wings from Heaven.

O turn aside, and see this great sight, while they are praying. Behold a second Answer from above; A great Bird lights and fixes herself upon the Mast, which one in the Company espies, and up he goes, and there she stands until he rook her with his hand by the wing, & brought her down to the Company; and O what life from the dead is this to them a second time; sure they will hearken to the voice of the second Sign, if not to the voice of the first; and now that which they hoped by the first Providence (*viz*) that it was a fore-runner of the compleat deliverance;

rance; Now they are by this second confirmed in the Faith, and now they begin to think (as I can easily imagin) if God will save them out of this distress, O what manner of persons they will become! what manner of lives they will live! what Sacrifices of Thanksgiving will they offer up to God! but while they are thus thinking they have no visible hopes, but that it must be a third Miracle that brings them out of this their miserable condition; they have the same disappointments upon them still, only now they divert their Hunger all they can, by telling of, and remembering the loaves, (as I may say) their experiences in this extremity of theirs, and comforting themselves, that if they come to a third strait, it would (they hoped) be an outlet from their present misery and calamity: They are reduced the third time to the former course and strait, to cast Lots; and when they were to go to the heart-aking work, to put him to death, upon whom the Lot fell, they go to their Old Friend, in a day of Adversity, (to God) by hearty and humble Prayer: And O now they do, as the Prophets man at the Sea-side, look again and again, but alas Master they cry, *there is nothing.* Prayer is done, concluded; nothing appears? O but as the Prophets
Man

Man looked seven times, so says this good man Major Gibbons, look again, as *Jonah*, I will look again towards his Holy Temple (says he to one of the Company) Go up to the top, and see what you can espy; and at last he makes a sayl, (*viz.*) espys a ship; this puts new life into all their spirits; they bear up with the Vessel, they Man their Boat, they desire in the manner of perishing, humble suppliants to board them, which they are Admitted; the Vessel proves a French Vessel, yea, a French Pirate; Major Gibbons Petitions him for a little Bread to sustain their lives, who had been several days wishing for death but could not find it in their Extremity, and take the Ship and Cargo. So sweet is life, that all that a man hath will he give for his life; and now behold, God draws forth to these Poor Perishing men his best Wine to the Last, nay, turns the Water of Affliction into the Wine of Consolation. The Commander of the Vessel knows the Major, and replies readily and chearfully, Major Gibbons, not one hair of your head shall perish, nor any of your Ships Company, if it lie in my power either to supply you, or preserve you. O the Wisdom of God that hath ways we know not of, to Relieve in the greatest straits

straits, and cause himself to be seen in the Mount. The Commander of this *French* Pyrat was one some years before, that Major *Gibbons* had shown signal Kindness to, when his life was in danger at *Boston* in *New-England*. Thus the Lord appeared a God, hearing prayers in Extremities, which appearances are not to be forgotten in succeeding Generations. O that men would praise the Lord for his goodness, and for his wonderful works to the Children of men!

Secondly, About the year 1636. there arising a storm and tempest of troubles in the Church of *Scotland*, five Ministers, eminent for Piety, Learning, and their Honourable success in the Ministry, were so hard born under by a prevailing Party imposing upon their Consciences, that they were forced to Embarque themselves for *America*; three of their names were Mr. *Levingston*, Mr. *Mackleland*, and Mr. *Blairs*, with two more whom my Author could not call to mind.

These good men Sailed half the Channel over, about 500 Leagues, where they met with great distress of weather, which broke off the Rudder of their Ship, and occasioned a desperate leak to spring in her, which exposed them to eminent

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danger; but they in this distress endeavour to hang on their Rudder again, but often were they frustrated in their attempt to a total despair of effecting it. They also laboured with the like unsuccessfulness to find out and stop the leak; this poor Ships Crew had laboured also by pumping, to keep the Ship above water, until all their few hands were feeble, and all their hearts faint; so that, as so many despairing persons of life, they cease all endeavours, and yield themselves to death, expecting every moment to be Entombed in the belly of the devouring deeps. During the time of this their great distress, the Ministers kept on their course, as at other times of Worship (*viz.*) the reading of a Chapter in course, and making observations from it, with Prayer and Preaching, which they did by turns: at the *crisis* of this deplorable case, it fell to be the Lot of Mr. *Mackleland* to perform this Exercise, a man Austere in his life, reserved in his speech, and of great Piety, who was often observed to let fall many remarkable Prophetical Expressions of future events; the Chapter that at that time came to be read in course by him, was the 32 of *Exodus*, which he had read all along (until he came to the 12th

verse)

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verse) where he made a full stop : The Verses run thus,

*And Moses besought the Lord his God, and said, Lord, why doth thy Wrath wax hot against thy people, which thou hast brought out of the Land of Egypt with great Power, and a mighty hand? Wherefore should the Egyptians say, for mischief did he bring them out to slay them in the Mountains, and to consume them from the face of the Earth? Turn from thy severe Wrath, and repent of this Evil against thy People——*Upon the reading of these verses over again, he declared to them the case, which *Moses* was here interceding for, compared with his Expostulation in the 12 Verse. did parallel the case, and considering the happy event of that Argument, which *Moses* used (mentioned in the 14 Verse, which runs thus :) *And the Lord Repented of the Evil which he brought to do unto his People——*he could not but comfortably hope, that they might have the same Effect: Nay, he goes further, and his spirit raised into a peremptory Prediction, that he durst assure them from his great Lord and Master, that not one hair of their heads should fall to the ground; after this he went to Prayer, urging God with the

same Argument, and then rose up comfortably assuring his steadfastness in believing the same; he advises the Sea-men and the Company in the Ship to refresh themselves by taking some meat, the long fasting and hard labour having much infecbled them. Then he encouraged them to make another attempt to fasten the Rudder, without which they could not possibly make towards any point for shore. He after advised them to clear the Ship as well as they could from water by pumping, which they did happily effect, the Leak being stopt providentially of it self——Whether it was some noak of a plank started by the distress of weather which occasioned the Leak, and by the surges of the Sea, clapt into the place again, or what it was else could not be known. But however, this looks like life from the dead to to these poor men who had received but a little before a sentence of Death in themselves, that they might trust in him who raiseth the dead. Soon after this, God who had heard in Heaven great Tears and Prayers, Commands the Wind to Tack about to the West, and to blow so strong a gale, that they were forced to bear up before it, and it continued so long,

long, that it brought them back to the North of *Ireland*, where they continued some time, although but short: They were very instrumental in the Converting of many souls, which seed-plot remains to this day; and soon after they passed into *Scotland*. This Relation was given by several Ministers of the North of *Ireland*: Also the Reader may take notice, the Author of that Book called, *The Fulfilling of the Scriptures*, mentions of this remarkable Providence, though not so largely with these two additional, but very considerable circumstances; first, That a poor Sea-man was made the Instrument to preserve the same Vessel, by fastening the Rudder, whose company they had all shun'd, others having given it over. Secondly, Several Passengers being Aboard, who snipt themselves for *America*, upon only external accounts, expecting a fat soyle, and outward advantage in that place, and not as the others upon the account of Conscience, to enjoy the purity of Ordinances; they did all dye upon the Sea save one, being five in number. And who is so blind, as cannot see here the out-stretched of Arm of an Omnipotent God, commanding deliverance for his poor distressed, persecuted,

praying, believing Servants, and also for all them that sailed with them? O who would not pray at Sea, and trust in him who raises the dead in the saddest of their Extremities and Distress! and speaks forth much of the power and goodness of God, calling upon all to trust in him, let the dangers and straits be never so great.

3. A Vessel of ours about the year 1636, being at *New-found Land* a Fishing, being somewhat of the latest in the year, until the Ice came in great flakes; and being ready to hoist Sail for the return home, they sent out in the Boat six of the men to weigh their Anchor; but while they were about it, a sad Providence prevents them; a great flake of Ice interposes between them and their ship, and carries them adrift, so that by all means that they and the ship could use, they could not recover their Vessel again, whereby they were exposed to an inevitable ruine, neither having Food, nor any other Accommodation to keep them warm; they having continued thus three days and three nights, began to be Hunger-starv'd, and accounting themselves all dead men, they began to consult one with another what course to take; they at last, though with great

great regret and grief, they resolve one of them must dye to become Food for the rest; each person begg'd to have it his Lot to dye first, to be freed from that torment that they languish'd under; so that they were forc'd to determine it by Lot: He upon whom the Lot fell, desired to go to one end of the Boat, there to recommend his soul to God by Prayer, before he dyed; the rest being in a deep Agony upon apprehension of shedding the blood of one of their Comerades: But while they were sat together, lamenting and imploring God's favour, to prevent such a fact according to that they wished and desired, the person separated by Lot for death, dyed upon the place where he was praying, which in their deplorable Condition occasioned great Joy to the rest, that hereby they were not forced against their wills to take his life; so looking upon this as a good *Omen*, they proceeded to satisfy their Hungers upon the dead body: the Boat was still A-drift not frozen up; so that by that time, their Food was spent, they were brought ashore many Leagues to the Northward of *New-England*, where the five landed alive, where the poor *Barbarians* did commiserate them, and help them as they could;

three of them dyed with the distress they had been in, the other two made a shift to get to *New-England*, and so at last, by a good hand of God upon them, came to their Habitations in the West of *England*, having both lost their heels with the extremity of the cold in the Boat. This Relation my Author had from one of these two Sea-men, with whom he came afterwards a Passenger from *Ireland*, to whom he shewed his heels so lost.

4. A small Vessel, about forty five Tun, the Masters name *Philip Hangare*, coming upon the Coast of *New-England*, they suddenly sprang a leak, and so foundred; There were in this poor miscarrying Vessel 18. Seamen and Passengers; 12 of the men got into the Long-boat, and as that was suddenly brought to their minds in this surprise, they threw into their Boat also some small matters of Provisions, but they were wholly without fire: These 12 men at that time of the year about *Michaelmas*, (and as *Paul* said in his Voyage, *Sailing was become dangerous*) sailed five hundred Leagues, and were to a Miracle preserved all that time in this small Boat, five weeks; but it pleased the Lord, who appears in our straits most, to send them great

great relief, by causing some flying-Fish to fall into the Boat, which they eat raw, and were unto them more acceptable than the greatest rarities and dainties at another time: God's Providence now proving the Caterer, they catch'd a Shark, and that Ravenous Fish that uses to prey upon men, now becomes a prey to these poor distressed Creatures; but they were glad of food in the want of fire, and have an heat of their Stomachs, to eat that raw, and digest at this time what would have made them sick at other times: But alas, another want they had, was drink as well as fire, but they were forced to open the belly of this Shark, and suck his blood for drink: At last, that God who hath a desire to the works of his own hands, gives them hopes to release them out of this insupportable misery, by letting them come to a discovery of Land in the *West-Indies*; but alas, they were so weak, that when they came ashore, one or two of them dyed; but most of them lived to declare the works of the Lord. This the Author had from one of the 12 Mr. *Ged-* that were thus miraculously preserved, but *ney* of *New-Eng-* since cast away at Sea. *land.*

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5. Captain *Jonas Clark*, of *New-England*, going for *Virginia*, the Vessel was Cast away in a strange amazing manner, about two hours before day, among the *Indians* where the Ship-wrackt men lay ashore in great fear; but three days after they thought to get their ship off again; to which end the Master, with some others, went into the Boat: They came threescore Fathom from the shore, where there arose a great Sea, and broke in upon them; but the second Sea came and turned the Boat up, four men under water; all were drowned, but Captain *Clark*, who was kept under water by one of the men, until his breath was gone; but then God appeared, and set him at liberty from him in a most Miraculous way, and inabled him to swim to the shore; they that were alive now, were in great straits and perplexities, not knowing what to do, but yet some of their eyes were up to God: at last they Unanimously resolve to Travel, and when they had Travelled one night, and part of a day, meeting with many Suamps and thick places, so that all hope failed them of going along; so they stood still as (wayfaring men) astonish'd, not knowing what course to take; and though before they were afraid of any
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Indians, now they were glad to pray to the Lord for the sight of an *Indian*, which in this extremity and perplexity, within half an hour the Lord was pleased to grant : The *Indian* was all alone, which was observable also ; when they got to him, they asked the way to the *English*, and they did perswade him by entreaty to go along with them, but within one hours time, he carryed them to a Town of the *Indians*, which did sadly fright and amaze them; but they still looked up to the Lord to help and save them ; but at last they got to the *English*, and so were preserved.

This Relation the Author had from Captain *Clarks* own hand, a person of known Godliness and Integrity.

6. The last Providence called to mind a strange and stupendious passage of a Godly Gentlewoman, who in the first breaking forth of the Rebellion in *Ireland*, was forced to fly for her life, with some other persons in her Company ; especially three Children, one of them upon her Breast : But alas, these poor trembling Travellers had not gone long before they were stripped Naked by the *Irish*, who to admiration spared their lives; but passing
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on to the foot of a River, others met them; and would have cast them into the River; but the godly Woman not being dismayed, asked a little liberty to pray, and as she lay on frozen ground Naked, she got a little resolution not to go on her own feet to so unjust a death; upon which having called her, upon her resolution, they drag'd her by the heels along the ground, with the rest of the Company; she turns upon them, and on her knees says, *You should I am sure be Christians, and men I see you are; in taking away our miserable lives you do us a pleasure; but know, as we never wronged you, nor yours, you must dye also your selves, and one day give an account of this Cruelty to the Judge of Heaven and Earth.* Suddenly upon

An extraordinary thing: they being the greatest Instruments of Cruelty in that Rebellion.

which, an Irish Priest says, *Let us not take their lives, but we will put them in this Island of the Lake;* a Boat being at the River, all the eight Naked, and without Meat, are turned into that Island, where after four days staying, some of the Company dyed with Hunger and Cold, but not this Woman, nor any of her Children; a day after, the two Boys found the Hyde of a Beast, which had been kill'd at the root of a Tree, which they and the Mother endeavoured to cast over them; then lying

lying upon the Snow, the next day a little Boat goes by, to whom she calls for God's sake to take her out ; but they refused, being *Irish* ; she desired a little Bread, but they said they had none ; she begs a Coal of Fire, which she obtained, for she had some fewel in the Boat ; and thus with some fallen Chips, made a fire ; and the Boys taking a piece of the Hyde, laid it upon the Coals, and began to gnaw the Leather ; but alas, without an extraordinary Divine support, what could this do ? Thus they lived ten days without any visible supplies, and that good Woman profest it was by Faith and Joy in God she lived ; nor had she any Bread but Ice and Snow, nor any Drink but Water, but she thought God put more substance in it, and found it as it were clammy. The next day a Boat carried her out to the side of the Band-water, where yet she had been lost, but that she could not suffer to see her Children dye in her sight ; and therefore (though the two Boys were young, and so Starved, that they had no strength) she pressed them to go out of her sight, under pretence of seeking some fire ; the poor Children had not gone far, until they saw two or three great Dogs, eating a man who had been killed ; the Children were afraid
of

the *Dogs* (who needed not fear any thing but to live in such a Condition) and one of them came running, and leaped upon one of the Children, without doing him the least hurt, and would run a little before, and then tarry until the Children come up, and so led them on to an House whence Smoak appeared, which was an Irish mans, Protected by the English in *Antrum*, by which means they were marvellously pleased, and the Mother sent for, and succoured by a party from *Antrum*. Although this Providence be not a Sea-deliverance, yet it is a remarkable preservation from danger by Water, and Hunger at Land.

7. In the first settling of the *Bohemia-Islands* off the *Cape of Florida*, about the year 1642. There were at that present great troubles in the *Burmondas*: one Captain *Sale* who had been Governour the year before, comes for *London*, and here informing some of his Acquaintance, and Persons of Worth and Estate, how things then stood, they undertake for him, and got him a Ship, and all things necessary for the discovery of these Islands which he had informed them of; so they proceeded to *Burmondas*, where they took in several Passengers, Caprain

Sale

Sale being Chief; and Captain *Lane* and his Family which came from *London* with him as his Assistant in the management of the Design: so they in pursuit of the Voyage, came to an Island called *Cicatra*; he lay down in the Platts, where they could not at present find an Harbour. So they sent out their *Shallop* upon a discovery, which upon Return informed them of a better place to Ride in. —

But sending out the *Shallop* again upon a discovery, before she Returned, there arose a dreadful Storm that carried her immediately upon the *Rocks*, and staved her; with very much difficulty most of the People were saved, and some Provisions. Then were they Reduced to very great straits formidable to flesh and blood, a Barren Island, no Inhabitants, no likelihood of Relief, little Provisions left; in this great strait most of them resolved to travel up to the wester end of the Island and there to abide. (Captain *Lane* and his Family, and his Son who was his Lieutenant) they Resolved to seek for some kind of Provisions, and so stayed on the Island. But Captain *Sale* and one Mr. *Bonnly*, who had been Master of the Ship, and some other Sea-men, and one Mr. *Shad-*
wel

mel; in all eight, Resolved to go to *Virginia*, and took what provisions they could get, which was one *Shark*; but before they made to the Land they were in very great wants; For from this Island from whence they departed to *Virginia*, was three hundred Leagues: In their now great Extremity, Providence cared for them, so that they got another *Shark*, and were glad to eat him Raw. They were eleven days going to *Virginia*, and the *Boat* a very little one, that they could scarcely Steer in her for fear of danger. Yet the Lord in this deep Distress, made his Arm bare for their Salvation, and brought them safe to a place called *Nuse-mum*, to one Mr. *Richard Brunke's* House, where they were courteously Entertained; and after the Relation upon what account they were put to these Hardships and Necessities, Captain *Salé* had a Vessel provided laden with necessaries, to go for *Cicatra*, to Relieve those they had left there in such a Distress, and they arrived there. And O now what Comfort must this be, after such long wishing and gradual Dying, to see that there was now Hopes of Life brought to them; but several of them were starved to death before their arrival

Arrival. Captain *Lane* is now sent to fetch some Provisions who had been in unspeakable Extremity. He came down in a little *Boat*, his Son also the Lieutenant, and two Servants, but when they had gotten in their Provisions, and going home with hopes of a new Life; Behold, the stupendious providence of God, all of a sudden Death creeps in and arrests them: For in a narrow place where the Tyde runs swiftly, the *Boat* is sunk, all are drowned but one man, who carried the desolate Widow the sad Tydings! what an unwelcome Messenger this was you may easily conjecture. About three months after arrived a Vessel to them (the master of her my Author,) and so *Mrs. Lane*, her Son and Daughter, Maid-Servant and Man-Servant, were all brought up about forty miles, where they were entertained by my Author for six weeks, and gave an account of some notable passages of Gods Providence in preserving them, worthy never to be forgotten! Her Husband and the men went out to see what they could get for Food every Day, and they had for the most part just for the Day; and she told my Author that she as a tender-hearted Mother would lay something

by for her younger Children ; but she observed that the next Day they never got any thing.

And thus Providence trained them up in the School of Faith ; but further she gave an account of one Remarkable thing. In the last day of the week, upon a time it proved a very stormy Day, and they being abroad a-hunting for some support could get nothing. The Husband and Son comes home very much troubled, and the men that were gon into the Woods they could get nothing ; and they being very much troubled, one took up a Resolution not to come home, knowing their Captain would not suffer them to go and hunt on the Lords Day: on the other hand they thought he would wonder what was become of them, and fear lest evil had befallen them ; so they alter their Resolution to come home, but empty of any Relief. This very Evening before the Sabbath in this perplexity of thoughts, there flys over their Heads three gray *Geese* ; a wonder it was for such *Geese* that were never seen before nor after. O says she to her Husband that we had some of them against to morrow ! observing they lighted in a Bottom, she acquaints her

Hus-

Husband, he says they have no shot left: O says she, here is a Porringer, melt it or cut it into pieces, which he did for expedition, and charged his Piece, and at the first shot kill'd them all, — These things, and many more my Author had from her own Mouth, after her marvellous Preservation. O that men would Praise the Lord, for his wonderful Works to the Children of Men!

8. We have a very wonderful Deliverance recorded: An honest poor man in *Malden in Essex*, one *Gregory Crove*, who with his man and boy, was in his Boat going to fetch Fullers-Earth; but by the way meeting with a Storm his Boat was driven upon a bank of sand, and there sunk; the men were glad to hang upon the Mast, but poor *Crove* seeing his New-Testament in the water which he prized highly, caught it up, and took it into his Bosom. The Tyde being gone, they were left upon the sand, at least ten miles from land; now in this great Distress they made their Prayers to the Lord that he would send some means of Deliverance: For now within half an hour it would be flood, but in this little time before flood they found a Chest wherein was five pounds six Shillings

lings eight pence, But honest *Crove* cast it into the Sea again saying, *If the Lord will please to save our lives he will provide us a little food*; and so they went again up the Mast, where they to Admiration hung by the Arms and Legs, for ten hours together; in which the Boy was so weary, and beaten with the Waves that he fell off, and was drowned; now their fears encrease upon them, and they know not what to do. But *Crove* advises his man to cut down the Mast, and when the flood comes again, to sit upon it, and so, sayes he, it may please God to drive us to some Ship; this Counsel was taken, they commit themselves to God upon this Mast, and thus continued Tuesday Night, Wednesday, and Wednesday Night; in which time the man was so tired out with Hunger, Watching, and Cold, that he dyed; now was *Crove* left alone in this sad and deplorable Condition, who prayed now the more earnestly for some Succor and Relief, but durst not Sleep, lest the Sea should beat him off the Mast; and when this distressed miserable object was almost spent, his flesh sodden with Sea-water, and his eyes almost closed up with the Salt, now in his Extremity the Lord makes it his opportunity, and steps in by his Providence, presents a Ship going

ing for *Antwerp* : (observe here the Finger of God :) The Wind not being favourable was driven out of the way, and espying something afar off in the Sea, but supposing it to be some Fisher-boy steered from it. *Crows* seeing this, held up his Cap and shak't it over his head whereby at length they were moved to go to him, and so they took him in : when he came into the Ship, being half-dead, careful of his New-Testament he pluckt it out of his Bosom and gave it to some to dry. They in the Ship were careful of him, and with great difficulty recovered him, and carried him with them to *Antwerp*, where the fame of his being miraculously delivered, drew many to see him, and relieve him with necessities.

Fox's
Book of
Martyrs.

9. A Ship of *Holland* being driven against her will, came to a Place called *Zimbla* where the Pole is elevated Seventy Six degrees; they among many delays, and great dangers, scarce reached the *Aurange* Islands; for now they were set fast in a Consolidated body of continued Ice, which threatned them every moment : at last being reduced to their ultimate hope, they resolve to return the same way they came; but now they find the

Ship quite frozen up, not far from shore, and now they think they should winter in *Zembla* and wait for a better Season; wherefore taking out Boards and Planks, they built for themselves, and their Stuffle, a poor shelter, and by a good Providence, the Tide had thrown up a good quantity of Timber, they not knowing from whence it came, it proved a great advantage to them during their abode; here they had continual fights with Bears, which sometimes were driven away with making great out-crys, other-whiles with Shot; they found their flesh unwholesome for food, (For in this place the Maritime wild Beasts, are the food to the wild Beasts of the land) the fat of the Bears they made use of to burn for lights in the night. These poor creatures were at last, after all other Humane Benefits, left by the Sun, in this Barren Country, and left amongst none but wild Beasts. The vast Mountains of Snow, with great difficulty they remove, lest the Habitation should be overwhelmed; and if at any time they went forth, their jaws were so benumbed they could scarce recover their former heat; now the Bears in the dark, being dull of sight did not venture out to disturb them, but multitudes of Foxes, which they

they took in Traps, and made of them both Victuals and Rayment; and yet after all these dangers and difficulties God preserved them, though indeed some of them dyed, they were 12 of them: The chief of them was one *Jacob Hamserk*, who returned afterwards to *Amsterdam*.

*This Gro-
tius in his
Annals of
the Net-
herlands,
gives an
account of
at large.*

10. In the year 1616 a Flemming named *Pickman*, well-known in *England* and *Holland*, for the art he had in getting out of the Sea, the great Guns of that *Spanish Fleet* that was forced upon the Coast of *Ireland* and *Scotland*; in the year 1588, coming from *Dronthem* in *Norway*, laden with Boards, was overtaken by a Calm, during which, the current of the Sea, carryed him in a Rock or a little Island towards the extremity of *Scotland*, where he was in some danger of being cast away; to avoid a wrack, he commanded some of his men to go into the shallop, and to row off the Ship: these having done so, would needs go upon a certain Rock to seek for eggs, but as soon as they were got up into it, they espyed a man, whence they imagine there were others lay thereabout, and that he had made an Escape thither to avoid some Pirates which might Surprize their Ship; so that they made all

the haste they could to the Shallop, and returned to the Ship ; but the Calm continuing, and the current of the Sea driving the Vessel against the Island, they were forced to get into the Long-boat and Tow her off again. The man they saw before, was in the mean time come to the brink of the Island, and made signes to them with his hands, entreating them to come nearer ; and falling on his Knees, and joyning his Hands together, he beg'd Relief from them ; at last coming near the Island, they saw something more like a Ghost than a living Person, a body stark Naked, black, hairy, of a meager and deformed Countenance, hollow and distorted Eyes, which raised such Compassion in them, that they proffered to take him into their Boat : at last with some difficulty they took him in ; they found upon the Island no Grass, nor Trees, nothing for Food, nor any shelter, but the ruins of a boat, wherewith he had made himself an Hut, under which he might be covered from Rain and injuries of the Weather. When they came to ask him who he was, and how he came into that un-inhabited place, he replied to them he was an *English* Man, and that a year before he was to go from *England* to

to *Dublin* in *Ireland* in the *Passage-Boat*, and that they were taken by a *French-Pyrate*, who by a Storm that immediately arose, was forced to let go the *Passage-Boat*; left us to the mercy of the Waves, which carried us between *Ireland* and *Scotland* into the main Sea, expecting to be cast away every minute, as at last we were: For the Bark being split against the Rock, where you took me in, I escaped with one of my Comrades into the *Island*, in a more wretched condition than if swallowed up by the Sea; who had been delivered out of the Extremities we were in for want of meat and drink: of some of the boards of our Boat we made a Hut you saw, and we took some Seamews which we set a-drying in the Wind and Sun, and so eat them raw. We found also in the crevices of the Rock, by the Sea-side, some Eggs: Thus were we kept from starving, but what we thought most insupportable, was Thirst; for there was no Water, but what fell from Heaven; we lived thus six weeks, comforting one another, and finding some ease in our common misfortune, till that being left alone, it began to grow insupportable to me; for one day, awaking in the morning, and missing my Comrade, I fell into
such

such a Despair, that I had some thought of casting my self head-long, and so put a final period to that Affliction, whereof I had but endured the one half while I had a Friend suffering with me: I know not what became of him, but I am of that opinion that he fell into the Sea, seeking for Eggs; I left with him my Knife, with which we kill'd the Sea-Doggs, and the Mews, upon which we liv'd; so I was forced to get out of my Hut a great Nail, which I made a shift to sharpen upon the Rock, that it served me for a Knife: I was also forced to lade a little flake, with a little Sea-dogg fat, and put it out of a crevice of my Hut, and so got some Mews to keep me from starving: I liv'd in this condition and solitude Eleven Months, and was resolved to end my days in it, when God sent you to deliver me out of the greatest misery that ever man was in, and this Sea-man after this misery and miraculous preservation, lived to return to England.

*Amlas-
ders Tra-
vels you
find this
Passage.*

A Remarkable Providence of God in wonderfully preserving of Eleven or Thirteen poor distressed mens lives.

11. In the year 1668. a Ketch Sailed from *Salom* in *New-England* for the *Barbados*;

does ; and when they came into the Latitude of 35. it began to look like foul weather, so they took in their Top-sail, and because it was towards night, they struck down the Main-sail, and Rased it ; and all this time there was but a little wind (which was remarkable, if the ensuing story be observed) but still it looked like bad weather ; so they sent up one to Tallow the Mast, and made no great haste to set Sayl ; the man at the Top thinks he sees some black thing float upon the Sea, and looking upon it very fixtly, he conceivs it to be a Boat, and so calls to the men below, so they hasten'd to hoysse Sayl and make towards it ; and when they came to them, there was a Long-boat with a 11 or 13 men, (my author could not absolutely remember the just number) which poor distressed Creatures, had been bound for *Virginia* ; and the ship in which they were, proved very Leaky, and so exceedingly encreased, that in a very little time, she was ready to sink : so all hands hastened to get out the boat, but the Master stept into the Cabbin to fetch a Compass, and took some Canvas, a Sail-needle and twine which he thought might be useful to them in their Need and Extremity ; but while this poor industrious man was endeavouring

ing to be useful to some other mens lives, he was in danger to lose his own ; for the boat was put off, and the ship sinking, so he crys to them in this distress, *if they would leave him, and let him there Perish*; so they came back, and took him in; they had in their boat a Capstone-bar, which they made use of for a Mast, and the piece of Canvas for a Sayl, and so Sayled afore the wind, and had no kind of Food; and now comes dreadful and inexpressible distress upon them, making them wish for death it self to give them a deliverance, now all hopes of Relief failed them; thus they continued five days, some grew Lame, others Feeble, and all much disheartned by despair of Life: and now upon the 6th. day, they had concluded to cast Lots for their lives, who should dye to preserve others; and they put their Resolation into Execution, and that poor Creature, upon whom the Lot fell, begs for time; but alas! what will a Reprieve be in this case where there is no hope of Relief; but O what difficult work is it to dye? what a strait was here? Live he could not, and Dye he could not; well, a little time is defer'd, and behold a wonder-working God appears now for him, and for them all; before night, they espyed

spied this Ketch, which raised them all to Admiration; but they had fears in this distress, that the Ketch did not see them; but when they perceived the Ketch made to them, O what a new life did it put into these dying men; so they got all safe Aboard: And see here the goodness of God: In one hour after there arose a most dreadful Storm which continued for forty hours, and all of them safely Arrived at Barbadoes.

The Masters name of the Ketch was *Thomas Woodberry* of *Salom*. This the Author had from a very known person for Integrity and Godliness, now living at *Salom*.

12. In the year 1606. in the Wars betwixt the *Netherlands* and the *Spaniards*, upon the *Spanish* Ocean, fell out this observable and remarkable action, taken notice of by *Grotius*, in his Annals of the Low-Country Wars. Admiral *Hanteen* being sent to interrupt the *Spanish* Fleet, coming from *America* and the *Indies*, he had with him four and twenty Vessels; but of these, six were beaten back by Tempests; soon after *Frasciardo*, with eight great Gallions having a prosperous Gale, fell upon them unprovided, and

and ere they were aware ; but the Gallies that were with him, not being driven by the Wind, kept by the shore ; but one of them being grappled with, a ship of *Zealand*, that was next the Admiral, so affrighted the rest, that as soon as they saw it, they in the very beginning of the Night, Retreated with all haste. *Hauten* thus left by his Companions, being a man of an Undaunted spirit, for two whole days did not leave off the Fight though most of his men were in that time lost ; but with his torn ship, casting off all fear of danger, protracted the Victory ; but after he saw no hopes of Relief, and that the Waves poured in upon him, that none of them might come alive into the Enemies hands, at once they Unanimously agreed upon a Resolute and Terrible action : For kneeling down upon their Knees ; they like dying, but desperate men, beg of God, that he would please to pardon in that they sought to shun the Mockeries and Cruelties of the *Spaniards*, by that sad and lamentable death ; so they set fire to the Gun-powder, by which blow threescore men were kill'd, two half-dead lived a little while, being taken by the *Spaniards* with wonder, beholding their dreadful Countenances, and their words,
with

with their strange Resolution and Obstinacy in death.

13. In the year 1607. about the time when the Plantations of *Virginia* began to be a little settled by King *James*, some *Brittains* went to *Guyana*, but a dangerous Sedition arose in the Voyage, and the ship being lost, part of the Company remained in the Island, where continually vexing the *Barbarians* with their unkind usage, they at last were set upon by *War*, as *Enemies*; by force of which, and the want of Victuals, they committed themselves to the Sea in a boat made only of an hollowed Tree; there these poor distressed Creatures were tossed with continual Tempests, betwixt Despair and Hope of life; but last they were droven upon the Rocks, after great misery endured by them in their little boat for ten days together; and now their danger was not lessen'd, for here they must fall into the hands of the *Spaniard*, who for all pardoned them, in regard they came not to those parts of their own accord, but by the stress of weather. Thus were these poor distressed men saved and preserved, when all hope of being saved was taken away.

14. The

14. The *Phoenix-Frigot*, in the time when Captain *Whetston* Commanded her and Mr. *May* was Master, being Commanded to carry some persons of Quality from *Rye* to *Deep* in *France*; the Captain and several of the Gentlemen that belonged to the Frigot were Ashore; the Captain sends the Long-boat Aboard, and Ordered the Frigot to weigh and come to sayl, and stand to and fro off in the Bay, and he would come out in his Pinnace; and the Gentlemen that were with him, were namely, *Sunbank Giles* his Chirurgion, *Mr. Goodwin* his Chaplain, *Mr. Perkins* his Barber, and Gentleman, *Mr. Richards*, and some three more Gentlemen Reformadoes, *Abraham Car* Coxswain, and about 12 Seamen for his Crew, that set out of *Rye*, and crossed the Bay to meet the Frigot under Sayl; and when come near, being a good way a-head, waved to the Frigot to keep her way, and not to come a playse for her, which she did with a fresh Top-sail Gale of Wind, till come up with the Pinnace, and then the Coxswain would a-laid her aboard of the Larboard-side; but the Captain supposing himself far-enough A-head, Commanded him to shoot A-head of her, and lay her A-board of the Starboard-side, which assuming

do, the ship giving a saw, and having fresh way, the Pinnace was not past, but the Cotten-water of the ship cut the Pinnace in the middle, and run right over, that she lay in a moment of time in a 100 pieces, and all the men floating for their lives; in the interim of which time, with a cry, they gave a leap, in which leap, the Captain caught hold on the Rails of the Head, Mr. *Richards* on the Captains heels, Mr. *Giles* the Chyrurgion on *Richards* heels, Mr. *Goodwin* on *Giles*'s heels, and some other persons on his; so that with that spring, or leap, no less than 4 or 5 providentially caught about one the others heels or middle, as Boys when at playing Truss; and in hoisting in the Captain, they preserved 4 or 5 more with him; the Coxen sank down, and brought some of the Tallow of the Lower part of the ship on his Cloaths, and came up again at the Stern, where he was taken up: the Sea-men, some by swimming, others by the assistance of the Oar and pieces of the boat, by Gods blessing kept them from drowning, till the Long-boat took them all up, except the Captains Barber, Mr. *Perkins*, who it seems had sunk, it's thought, his last time; but Providence so ordered it, that the man in the main
D Channel,

Channel having the hand Lead, there fell a chockle in the dipsey Line, and in that very interim, the Lead fell in the very place where the Barber was sunk, and the chinkle of the Line fell about the Barbers Fingers, hicht about his Ring, and so Providentially fastened it self, so that as the man in the Scenes hauling up his Lead, found it to come heavier than it use to do; admiring, at last up comes the Barber fastned in the chinkle by his Ring, which the Spectators amazed at, immediatly took hold of him, and pulled him into the Frigor, but his Eyes fixed, and Teeth set, and little appearance of life; but by the blessing of God on the immediate means used, and care of him, he soon came to himself, and recovered so, that notwithstanding this shrewd disaster which might have proved Fatal to all, or most of them, yet there was not one man of them all miscarried, but was recovered to their health again, as Monuments of Gods mercy. For truth of this, many of the men are alive at this day; the Chirurgion now Living in *Grays-Inn-Lane*; and at the very intrusion of time, I was then Aboard the said Frigor, and was not only an Eye-Spectator, but an instrument to help preserving of some

of them, and therefore may aver it to be
Truth. *Ezekiel Fog.*

15. About ten Years ago in the Island
of *Berbadoes*; There did arrive one Mr.
John Blackleach (from *New England*) a
very honest man, who gave account that
in his then Voyage, his Son being Ma-
ster of the Vessel, and himself Merchant,
their men at Sea did Mutiny, at which
occasion his and his Son were forced to
stand on their Guard for some time,
calling his care on the Lord: But
whilest under this trouble; being in the
long Reach in or near the Latitude of
Berbadoes; they all did see a great Ship
which stood toward them; and while
they were Looking on her to see how fast
she Came towards them (she being
very near) vanished away, which struck
the men with great fear, and made them
humble themselves to the Good old
Man, and Desired his Prayers for
them.

16. In the month of *November 1669*,
the Ship *Prosperous* of *Bristol* sailed from
hence, being bound for *Galloway* in *Ireland*,
but was forced into *Brats-Bay* in *Cornwall*,
where the Ship brake in pieces, six per-

sons being drowned, others wonderfully cast on Shore and bruised : amongst the rest *John Denny* (a Skinner of *Bristol*) was cast a Shore by a great Sea : being much bruised and almost Dead : and was by some stript naked and laid amongst the other dead folk that were taken up, being only covered with some Straw or Rubbish. But by Providence; an old Man looking on the Dead People did perceive some Life in the said *Denny* : and the Lord opened his heart that he stript himself of his own Shirt and some Cloaths, and put on him, and took him from amongst the Dead, through his Labour and Love, by Gods blessing, the said *Denny* is now well and liveth at *Bristol*. This my Author had from *John Denny's* own mouth.

17. In the Year 1671. I being at *Boston* in *New-England*, I oft went to see an Acquaintance of mine, one *Abraham Darby*, a sober honest man, a Master of a Vessel, who relates the following Story which he attested to be Truth. That some few Years ago he the said *Darby* being master of a small Ketch, was bound from *Barbadoes* to *Virginia*, he having an Irish Woman a Servant on Board to be delivered in *Virginia*, but she

she was a vile person, and having often offended at last was punished, for which she said they should not carry her to *Virginia*; though the Wind was very fair and carried them in sounding of the *Capps* of *Virginia*: That they had bent one Cable to the Anchor thinking soon to get in; but she still said they should not, then the Wind sprang up of a sudden in a meer fret, which forced them many days off, and their Provisions near spent (it being if I mistake not in *March*) then the Wind came fair again a frosty Gale, and they before it in hopes to gain their passage but on a sudden there came a great Sea that cast the Vessel on her side (she having but little beside Ballast in her) that her goods and things in hold shifreth. But it pleased God they clapt the Helm a-weather, and she wore, and all hands as could in the hould brought her to rights, and the Wind continued fair till they came near the place, that it took them short before; and then took them as before, that they were forced off again for many days: having then but two or three pieces of Beef and no Bread, nor (I think) above a gallon of fresh-Water: But after some time the Wind came fair, they making Sail to

get back, it being fine weather, there came a great *Sea* and laid her down again, and carried her Mast away, and a part of the Partners that hold the Mast, that as she lay on one side, the *Sea* rushed into her; but the Master with his Bed and Rug stoppt the force, till it pleased God they had shifted the things in the hould and brought her to rights again, (now these poor Souls were left as a Wrack in the Ocean, and neither Victuals nor Drink, but strong Water and Sugar, to help them) but finding a Spar or Oars, in the hould made shift to get out a small Sail (I had like to have omitted, that whilst they had any Food, they would have given this wicked Woman a part, but she would not Eat any thing) then it pleased God to send a fine Gale, and they got on the Coast of *New-England*, and sounding, found about forty-Fathom Water, and very calm; then they chopt to an Anchor there and that Night got two or three Fishes, wherewith they Refreshed themselves (but the Woman would not Eat) but could get no more; and finding a fine Gale, weighed Anchor, and thought to have got within *Cape Cod*, not being far off; but the Wind came fresh against them, and drove them

them off again to *Sea*, and then 'twas calm; and about that time the Woman had fasted about 21 Days, and yet could Curse and Damn, and say she should not go Ashore; but that Night the Master and some others being on the Deck, spied a great black Thing rise out of the *Sea*, to their thinking much bigger than the *Ketch*, the *Sea* being Eight all about, and the Woman in the Hould made a great Noyse; and when she had given a great Screach or Groan, This Great black Thing Vanished, the water seeming like Fire all round, and made a great *Sea* and Noise: and when the men came to themselves, they looking for the Woman, found her Dead, and after they had flung her over Board, they had a brave Wind and Weather and got safe to *Plim-mouth* in *New-England*.

18. At new *England* in the year 1671. I spake with *John Grafting*, of *Salem*, and others of good repute, who told me not long before, the said *Grafting* suffered Ship-wrack amongst the *Leeward Islands*, (the name of the place I forget) the Ship or *Ketch* being broken to pieces, himself and Mate, and one or two were cast with the *Sea* ashore amongst the Rocks most

wonderfully, not knowing of each other, till by providence they met amongst the Rocks, it being an Island without Inhabitants (if I mistake not,) and they bruised; yet the Lord provided for them in a wonderful manner, and not only there, but in their getting of that place, and bringing them safe to their Friends and Relations in *Salim*, in *New-England*; where praises was returned to the Lord, who wonderfully preserves the Children of men: I hope this ere long will be enlarged from the party himself.

19. I being near acquainted with one *Jeffery Howard*, a Mariner, who is a man of good repute, he told me as followeth; That about Twelve or Fourteen years since, he was coming through the City of *Salisbury*, he was looking on the Street-Rivers, and spies something move on the water; but looking earnestly saw it to have Life, steps in and got it out, and found it to be a man-child, only inwrapt as it came into the world from its mother, and it was put to nurse, and now is become a fine Youth.

20. At *Bristol*, a place well known, not many years ago a man fell into the River, near about

bout the marsh, and not being seen, was carried down with the tide some way, and I think, could not swim, but lay as dead on the water driving with the tide, but by providence some being in the meadow going to work or coming from the *Lymekils*: Being by the water-side playing with a Spaniel, saw something floating, flung in things to make the Dog fetch it; and the dog accordingly took hold of the man by the cloaths, and brought him a-shore; and finding some symptoms of Life, took care of him; and he came to Life, and dwells in *New-Bristol*. This I had from the Spectators.

21. In the year 1671 one Mr. *Savage*, Master of the Sociate Ketch bound from *Bristol* to *Boston* in *New-England*, met on the coast of *N. E.* the Ship called the *George* of *Bristol*, being in distress, spake with them; the ship having sprang a leak, their men tired and spent with Pumping; the Master and all his Company went on Board the Ketch with speed and soon after the ship sunk.

This I had from Mr. *Savage* and other Passengers with him; who affirmed it to be truth,

David Fog,
Bristol Merchant.

22. Cap-

22. Captain *John Trankmore*, Commander of a Ship belonging to *Apson*, near *Exeter*; in one of his Voyages of late years, being at Sea in a dark night, and foul weather, fell foul of another Ship unexpectedly; then not knowing what each other was, but a Sea parting them again; in the interim, Captain *Trankmore's* ship, ship a great Sea which washed the said *Trankmore* over board; and another Sea, cast or hove him into the other ship, which fell out to be an *English-man*, bound for *Plymouth*: Thus in the dark, the Wind and Sea parts the said ship, that without having knowledg of each other, Captain *Trankmore* concluding that his own ship was foundred, and all his men lost, and God had wrought a wonder of mercy in his Preservation: But so it fell out, that one *Samuel Snytel*, who was his Apprentice, had obtained such knowledg of the Art of Navigation, and his Master being gone, as they supposed drowned, being washed over-board, was necessitated to improve his skill, and by Gods blessing, he carryed the ship safe home to *Apson*; where Arriving, although he had made a good Voyage, yet the sorrow for the loss of the Master eat up all the Comforts and Smiles that a Prosperous Voyage otherwise would

would have made; but so Providence ordered, that about the same time, or three or four days after the other ship Arrives safe in *Plymouth*; where the said *Trankmore* Landed very sorrowful and dejected, having (as he supposed) lost his ship (wherein he was deeply concerned as an Adventurer himself and all his Men) was in the morning walking on the Hope at *Plymouth* very Dejectedly, he Providentially meets with one of his Executors, or *Apsom* Neighbours, who looks him in the Face with Astonishment, knowing him well, and yet believing the Report of his being dead, or lost, in amaze Salutes him with these Expressions; *What, Captain Trankmore?* who replies, *A poor Captain; having lost my ship richly Laden, and after a good Voyage, with all my men, not a soul saved but my self.* Whom by a Miracle God wrought Salvation for men (as before Recited) giving the Gentleman his Neighbour an account of the Providence towards him; which after a little pause, his Friend imbraces him, and with admiring of the Providence, bids him be of good heart, for his ship and all his Company was well and safe Arrived at *Apsom*; for his Man *Samuel Sygal* had brought her safe home, and all the sorrow
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and cry there was for the loss of him. Which reply, struck the said *Trankmore* in as much amaze on the other hand; being almost incredulous of truth, till his Friend positively affirming it, and then consulting his own Mercy, saw, and was made sensible there was no mercy too great for God to work, and from thence took heart, recovering himself, went home rejoicing, where he found his expectation answered, and a welcom gives to all persons with him concerned.

For the truth, I have heard it acknowledged by Captain *Trankmore's* own mouth, at my House in *Bristol*; and farther, the same *Snyal* was my Predecessors Son, and I have heard his Mother-in-law speak of it to several, and hath affirmed it to me for a truth.

23. The *Bristol* Frigate, when Captain *Fenn* was Commander, being in the Straits in Chace of Captain *Popoffiene*, a Spanish Knight of *Malta*, whom that time our Squadron took and brought Prisoner to the *Tower*; in pursuit of which Chace, the Wind began to rise, the Captain Commands presently to get the Top-gallant sails abroad; and the Yards being not then Aloast, three men run up presently, where

where one stood on the top of the Shroud; under the main Top-mast-cross-trees, a second stood a-top of the Cross-trees, and the other stood by the Top-gallant-mast on the Cape, at the main Top-mast head; all expediting their work in getting the Top-gallant-sail abroad; at which time the wind freshen'd, and carryed our Main-top-mast by the board; in which disaster, the man that was lowermost, and least in danger fell over-board, and was drown'd; and the other two, which was in greatest danger, one of their names was *Roger Dennis*, under the denomination of a Quaker, instead of being bruise'd, and their bones broken all to peices, which the eye of Reason could not otherwise imagine by such a fall; they both fell forward upon the Bunt of the Main-course, and each catches hold of the main Bunt-lines, and the other of the Leech-lines, and slacke of a bowling, and so both comes down to the Deck, and neither of them in the least prejudiced.

For the truth of this my Author was then Aboard the said Frigate, and was an eye-witness of this Providence.

24. An Account of two ships bound for New-found-Land, from some part in the West

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24. An Account of two ships bound for New-found-Land, from some part in the West

West of England, whom by distress of Weather, lost Company; some days after, being fair weather one of the ships sprang a leak, and foundred in the Sea, where every Soul perished, except one Old Man, who had lashed himself on the main Hatch, and committed himself to the mercy of the Sea and God's Providence, where he was floating three days and three nights; in which time, about the middle of the second day, the Devil assuming a Mare-maid, starts up before him, and bids him be of good heart, for, if he would but make a Contract with him, he would ingage a deliverance for him in 24 hours; the old man being sensible it was the Devil, and doubtless, having been a-proving of his heart to God, as the Circumstance of Providence he was under, more immediately called for, found in himself a renewed strength put into him, inabling him to hold up his head, and looking the Tempter in the Face; Replies, *Ab Satan, if thou canst prophesy deliverance for me; know, my God, in whom I trust, will deliver me without thy help; but however, know, I will not comply to thy wiles, therefore avoyd Satan, avoid;* so immediately he Vanished, and appeared no more to him. But so it fell out,

out, the other ship being at that time in the same perril or Latitude, that night the Cabben-Boy dreams a dream, that such a ship thereabouts was foundred, and every Soul lost, except such an Old man, naming his name, who was saved on a peice of a ship, and floating in the Sea; which dream, the Boy in the Morning, confidently tells it to the Company and his Master; at last, the Boy began to shew more Confidence, affirming it, as if it must be true; insomuch, that he received some checks from his Masters; but however at last, the Boy grew so restless, that he, running up from one Mast to another, sometimes at Fore-top-mast-head, and then on the Main-top-mast-head, looking abroad, that at last, crying out aloud; *Aloow there, I see him, I see him under our Lee-bow*; thus confidently affirming it, some of the men slept up, and spy'd something at a distance no bigger than a Crow to appearance, floating, which advised the Master it, who presently commanded the Helm to be born up, and stood a-way to it; and when come near, found it the Old Man as the Boy said; so they hoyft out their Boat, and took him in, who then was speechless, and almost spent; but by the care of
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the Master and the Chyrurgion, and God's Blessing, recovered, and gave a verbal account of his misfortune, and yet wonderful deliverance; together with Satans Temptation, as before recited; which ship in due time Arrived safe at her Port in *New-found-Land*, where this man was well Landed a-shore.

For Confirmation I had this, and heard it related at my Father's House in *Salom* in *New-England*, by Mr. *John Blackledga* Merchant, who is a person of a sober life and in fellowship there, who then came from *New-found-Land*, and did affirm that he spake with the man himself, whom God wrought this wonderful deliverance for, he being then at *New-found-Land*, when the said ship arrived there, and the man went first ashore.

25. *Anno Christi. 1630.* May the first, the *Muscovy* Merchants of *London*, sent a ship called the *Salutation* of *London* for *Green-land*, which arrived there in safety the eleventh of *June* following, together with two other Ships, all which were commanded by Captain *William Goodler*. The Ship wherein the Captain was, stayed at *Bell-sound*; This of the *Salutation* at the *Porceland*: And the Captain meeting

ring with store of Whales, quickly made a great Voyage, and so sent for the *Salutation* to take in part of his Train-Oyl: By the way as they went to him, meeting with cross Winds, the Master set eight of his men on Shore to kill some Venison, in a place where there used to be good store. These men taking with them a brace of Dogs, a Snaphance, two Lances, and a Tinder-box, went on shore, and that day, they laid Fourteen good Deer upon the ground: And then being weary, and the Night coming on they betook themselves to rest, intending the next day to make an end of their hunting, and so to return to their ships: But the next day proved foggy, and there was much Ice between the shore and the ship, and the wind coming Southerly, the ship was fain to stand so far off into the Sea to be clear of the Ice, that they lost the sight of her; and the weather growing thicker, and thicker, they thought fit to hunt along the shore to *Green Harbour*, and there to stay aboard the ship, till their own ship should come into the Port.

In this passage they killed eight Deer more, and so having laden their Shallop with Venison, they kept on their course

to *Green-Harbour*: But when they came thither, they found to their great astonishment; that the ship was departed. Being thus frustrated of their expectation, and having but three days to the uttermost expiration of their limited time, for their departure out of that Country, they thought it their best course to make all speed possible to *Bell-Sound*, to their Captain; and lest delay should prove dangerous, they lightened their Shallop by heaving their Venison over-board into the Sea: and so they hastened all they might, and that night gat half way: But the dark Fog increasing, they were forced to cove in a point of Land till the next day at Noon: at which time, the weather being clearer, they hasted forward; but having no Compass to direct their course by, they wandred up and down so long, till the ships were departed. This filled them with fear and astonishment, knowing that neither Christian, nor Heathen had ever Inhabited those desolate Climates: Yea, they had heard that the Merchants had endeavoured, with proffers of great rewards, and of sufficient furniture, and provision of all things necessary, to hire some to undertake to winter in those parts, but could never meet with any

any that would adventure their lives to so hazardous an undertaking: They had heard also that the company of *Muscovy-Merchants* had once procured the reprieve of some Malefactors condemned to death here in *England*, unto whom they promised pardon, together with rewards and provision of Cloaths, Victuals, and all other necessaries, if they would stay one Winter there: But when they came thither and took a view of the desolateness of the place, they conceived such horror and fear in their hearts, chose rather to return for *England*, and there to satisfy the Law with the loss of their lives, than to stay in so desolate and darksome a Country. They remembered also a more terrible Example of nine good and able men left there formerly by the same Master that had now left them, who all dyed miserably upon the place; and whose bodies were fearfully disfigured by the Savage Bears, and Hungry Foxes, which are the only Inhabitants of that comfortless Country: All which made them, like amazed men, to stand one looking upon another, every one fore-seeing the future calamities both of himself and of his fellows: and that which much encreased their horror, was, their want of all necessary pro-

vision for the life of man, having neither Cloaths to keep them warm, and for shift, nor food to prevent the miseries of cruel famine, nor a house wherein to shroud themselves from the extremity of cold.

But after a space, knowing that delay in extremities, is the mother of all danger, they began to conceive hope out of the depth of despair; and therefore they consulted together of the likeliest course for their preservation in that place: and resolved upon the opportunity of the next fair weather, to go to *Green-Harbour* to kill some Venison for part of their winter-provision, which accordingly they did, but found not so many Deer as they expected; yet the first day they killed seven, and four Bears to boot, which they also intended to eat: The next day they killed six Deer more, and as they returned, they killed six more: and then the weather proving foul, and cold, they laded their Shallop with the Deer and Bears; and finding another Shallop left there, as usually they do from year to year, they laded it with Graves of Whales that had been boiled there that year; and so dividing themselves into those two Shallops, they took the first opportunity of returning to *Bell-Sound* to their Tent, where they

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intended to take up their rest for the Winter.

But in their passage, the night coming on, and the wind blowing hard, they were forced to stay in the mid'st of the way at *Bottle Cove* for that night: There they fastened their Shallops one to another, and casting out their Anchor, they left them riding in the *Cove*.

But here again, for the tryal of their patience, and to teach them to rely more upon God's Providence, than upon any outward means of their own, this mischance befel them: The wind blowing hard into the *Cove*, and their Anchor coming home, their Shallop sunk into the Sea and so wet all their Provision, and some of it they found swimming up and down by the shore: The sight hereof, wonderfully troubled them, to see the best part of their Provision, the only hope of their lives under God, in danger either utterly to be lost, or to be spoiled by the Sea-water, for which they had taken such pains, and run so many adventures in the getting of it: and in this their misery, they saw but one remedy, and that was a desperate one, *viz.* to run into the high-wrote Sea to their Shallops to save the remainder of their Provisions, now ready

to be washed away by the billows: This they did, and by main force drew the Shallops to the shore; then they went along by the Sea-side to gather up such of their Provisions as was swimming up and down: and when the weather proved fair, they went on to *Bell-sound*: where being arrived, they took out their provision, and viewed the great Tent which was built of Timber and Boards, and covered with *Flemish* Tiles: The use of it was for the Coopers to work and lodge in whilst they made Cask for the putting up of the Train-Oyle; and they resolved to build another smaller Tent within that for their Habitations; and accordingly, taking down a lesser Tent that stood near to it, wherein the Landmen lay whilst they made their Oyle, they fetched their materials from thence, both Boards, Posts, and Rafter, and from the Chimnies of the Furnaces, they took a thousand Bricks; they found also four Hogsheds of Lime, which mingled with sand from the shoar, made good mortar; But the weather was grown so extream cold, that they were fain to make two fires on both sides to keep their mortar from freezing; then they raised a wall of one Brick thickness against the inner planks of the side of the

the Tent; but by that they had walled two sides of their house, their Bricks failed, so that they were forced to build the other two sides of boards; which being nailed on both sides the posts, they were hollow between, which they filled up with sand, that made it so tight, that the least breath of air could not possibly annoy them. The length of their Tent was twenty foot, and the breadth sixteen; their Chimney was the breadth of a deal board, and four foot high; they ciled it with boards five or six times double, that no wind could possibly get through: The door they made as close as they could, and lined it with a bed that they found there, which came over both the opening and shutting of it: they made no Windows, having no light but what came through the Chimney: then set they up four Cabins, quartering themselves two and two in a Cabin; their Beds were the Deer-skins dried, which was a warm and comfortable lodging for them in their distress: their next care was for firing, and finding seven old Shallops which were unserviceable; they broke them up, and stowed them over the beams in the great Tent to make it the warmer, and to keep the Snow from driving through the Tiles into

the Tent: and by this time the cold encreasing, and scarce having any day at all they staved some empty Cask, and brake two old coolers (wherein they cooled their Oile) providing whatsoever firing they could without prejudice to the next years Voyage: yet considering the small quantity of fuel, the extremity of cold, and the long time of their abode, they husbanded it as thriftily as possibly they could.

Having thus fitted every thing in the best manner they could, on the twelfth of *September*, looking out into the Sound, they espied two Sea-horses lying asleep on a piece of Ice, whereupon, taking up an old harping-iron, they hastned to them, and first slew the old one, and then the young; and so bringing them ashore, they flaid them, roasted, and eat them. Not long after they killed another; but the nights and cold weather encreasing on them, and they viewing their Provision, found it too small by half; whereupon they stinted themselves to one reasonable meal a-day, and agreed to fast *Wednesdays* and *Fridays*, excepting from the Graves or Fritters of the Whale (which was a very loathsome meat) of which they allowed themselves sufficient for their

their present hunger : at which diet they continued about three moneths.

Having finished what-ever they could invent for their preservation ; they found that all their Cloaths and Shooes were worn, and torn ; to repair which they had this new device ; of Rope-yarn they made thread, and of Whale-bones needles to sew their Cloaths withal : But *October* the tenth, the nights being grown very long, and the cold so violent, that all the Sea was frozen over ; and they having now nothing to exercise their minds upon were troubled with a thousand imaginations ; Sometimes they bewailed their absence from their Wives and Children, thinking what grief it would be to them to hear of their miscarriage : then thought they of their Parents, and what a cutting corrosive it would be to them to hear of their untimely deaths, &c. and being thus tormented in their minds with fear, and grief, and pinched in their bodies with hunger and cold, the hideous monster of desperation presented his ugliest shape unto them : But thinking it not best to give way to grief and fear ; they doubled their prayers to Almighty God for strength and patience in their miseries, by whose assistance, they shook

shook off their former thoughts, and cheered up themselves to use the best means for their preservation.

Then for the preservation of their Venison, and lengthning of their firing, they thought best to roast every day half a Deer, and to stow it in Hogsheads, which accordingly they did, leaving so much raw as would serve to roast every Sabbath-day a quarter, &c. And when this was over, they began again to think of their ensuing misery, that in case God should give them life, yet they were to live as Banished men from all Company; and as if their sorrows had been too little, they presently found an encrease of it; for their Whale-Fritters, after they had been drenched in the Sea-water lying close together, were grown mouldy, and spoiled: and again surveighing their Bear, and Venison, they found that it would not afford them five meals a-week, whereupon they were fain to cut off one meal more; so that for three moneths after, four days in the week they fed upon the unsavory mouldy Whale-Fritters, and the other three they feasted with Bear and Venison: But besides the want of meat, they now began to want light, so that all their Meals were Suppers; For, from the fourteenth

teenth of *October*, to the third of *February*, they never saw the Sun so much as peep above the Horizon: But the Moon, when not obscured with Clouds, they always saw shining as bright as in *England*: All which darksome time, they could not certainly tell when it should be day, and when night.

In the beginning of this darkness, they sought some means to preserve light, and finding a piece of sheet-lead, and some Oyl in the Coopers Tent, and Rope-yarn they made a Lamp, which they kept continually burning, which was a great comfort to them in their extremity; yet their wants and miseries were so many, and great, that sometimes they brake forth into impatient speeches against the causes of them; but then their Consciences again minded them of their own evil deserts, and so they took it as a just hand of God for their former wicked lives; or that God intended to make them examples of his Mercy in their wonderful deliverance. Humbling themselves therefore under the mighty hand of God, they prostrated themselves in prayer two or three times a day, which course they constantly held all the time of their misery.

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In the beginning of *January*, as the days began to lengthen, the cold began to strengthen; which proceeded to that extremity, that it raised blisters on their flesh as if they had been burnt with fire, and if at any time they touched Iron, it would stick to their fingers like bird-lime: If they went out a doors to fetch in a little water, it would so pinch them, that they were sore as if they had been beaten. In the beginning of Winter, with Pick-axes breaking the Ice daily, they got some water on the Sea-shore: but after the tenth of *January*, they had none but snow-water which they melted with hot Irons, which was their only Drink till the twentieth of *May* following.

By the last of *January* the days were seven or eight hours long, and then viewing their victuals again, they found that it would not last above six weeks longer, which made them fear further Famine; but they had recourse to God, who they knew, could supply them beyond their hopes.

Looking out on a bright day, they saw a great she-Bear with her Cub coming towards their Tent, whereupon arming themselves with their Lances, they went forth,

forth, and stay'd her coming; she soon cast her greedy Eyes upon them, and hoping to devour them, hasted towards them: But with their Lances they gave her such an hearty welcome, that she tumbled upon the ground, biting the Snow for anger: the Cub seeing this, escaped by flight: The weather was so extream cold, that they were fain presently to retire into the Tent, and having warmed themselves, they drew in the dead Bear, wherewith they dined merrily; and this Bear served them twenty days: Onely this mischance they had; eating her Liver, it made their skins peel off; when she was spent, they yet feared that their Venison would not hold out till the Fleet came out of *England*; but God sent many Bears to their Tent, by times, at least forty, whereof they killed seven; One of which was exceeding great, at least six foot high; so that their Food encreasing, they kept not themselves to such short commons, but oft eat two or three meals a Day, which much encreased their strength.

By this, the chearful days lengthned so fast, that several sorts of Fowl resorted thither. *March* 10th one of their Ma-
stiffs

stiffs went aboard which they never saw after ; upon the coming of the Fowls, the Foxes, which all winter had kept their Burroughs under the Rocks, came abroad to seek for their livings ; whereupon they set up Traps, which they baited with the skin of these Fowls, by which means they caught at times fifty Foxes ; all which they roasted, and found to be good meat : then taking the Bearskins, laying the fleshy side upwards, and making springs of the Whale-bone, they caught about sixty Fowls as big as Pigeons.

May the first, the weather began to be pretty warm, so that they went daily abroad to seek for Provision : but nothing they could find for many days, till at length they met with abundance of *Willows* eggs ; of which they carried home thirty, intending the next day to fetch one thousand more, but the day proved so cold that they could not stir out of their Tent. The same day there came two ships of *Hull* into the Sound, who knowing that some men had been left there the year before, being very desirous to know whether they were dead or alive, the Master manned forth a shallop to go as near the shore as they could,

could, and so over the Ice to the Tent; When these men came near the Tent, they hailed them with the usual word of the Sea, crying *Hey*: to which one of them in the Tent answered again *Hoo*; which sudden answer almost amazed them all: but perceiving them to be the very men left there, with joyful hearts they embraced one another, and so coming into the Tent, they shewed the *Hull-Men* the courtesie of the House, giving them some Venison which was roasted four months before, a cup of cold Water, which for novelty sake, they kindly accepted of them.

After a little discourse, these eight men resolved to leave their Tent, and to go with them to their ship, where they were welcom'd after the heartiest and kindest *English* manner: and so they staid with them till the *London-Fleet* came, which was three days after: At which time they went aboard the Admiral, in which Captain *William Goodler* was, who made them very welcome, and gave order that they should have any thing that was in the ship that might do them good: he gave them Apparel also, to the value of twenty pounds. So that after fourteen days refreshment, they grew all perfectly well:

well: But when some of them went to their own Master that had left them there, he fell foul upon them, calling them *Run-aways*, with other harsh terms far enough from the Civility of an honest man. Thus they continued in the Fleet until the twentieth of *August*, at which time, with joyful hearts, they let sayl through the foaming Ocean; and though sometimes crossed with contrary winds, yet at last they came safely to an Anchor in the River of *Thames*: and the *Muscovy*-Merchants dealt very well by them.

The names of these men, were *William Fakely* Gunner, *Edward Pelham* Gunners Mate, that wrote this story. *John Wise*, and *Robert Goodfellow*, Sea-men: *Thomas Ayers*, Whale-cutter: *Henry Bet*, Cooper: *John Dawns*, and *Richard Kellet*, Land-men.

26. *Greenland*, is a Country that lies very far North-ward in seventy-seven Degrees, and forty minutes: It's wonderful Mountainous, which Mountains are all the year long covered with Ice and Snow. The plains in part are bare in Summer: But there grows neither Tree nor Herb in it, except Scurvy-grass and Sorrel: The Sea is as barren as the Land, affording

ding no Fish but Whales, Sea-horses, Seals, and some few small Fishes.

27. In *June* 1668. the *Peack-tree* of *London*, a small Vessel of the Burthen of about sixty Tuns, *Edward Dixon* Master, came into the *Downs*, bound for *Guinny*, intending there to take in *Negroes*, and to transport them to the *Barbadoes*, and from thence to come for *London*, where *John Watts*, the son of *John Watts*, of *Eltham*, in the County of *Kent*, Chirurgion, shipt himself with the consent of *Richard Watts*, publick Notary of *Deal*; little dreading that his Nephew, being not above eighteen years old, should meet with such a calamitous Accident. The ship had not been long in the *Downs*, but a fair gale presenting, they suddenly hoisted Sail, God's providence seeming to fill their Sails with prosperous success; the first place they touched at, was the *Gold Coast*, where they staid not long, but sailed to old *Calabar*, in the Bith of *Guinny*. They entred a River, called the *Cross River* into *Pirats Island*. After they had taken in their *Negroes*, and ready to sail, their Anchor being a-peek, the Master calls up the Boatswain and three men more, whereof the Relater was one, and

F com-

commands them to look out the Copper Barrs that were left, and carry them on shore to try if they could sell them: the Boatwain, with his small Company desired that they might have Arms with them, not believing the report of some that informed them they were a harmless, and innocent people: they took with them three Musquets and a Pistol, and so rowed towards the shore, but not far from it, unhappily our Match fell into the water, and the ship being salt down from that narrow part of the River, nearer the Sea, quite out of our sight, we were consulting what should be best for us to do: we were not willing to precipitate our own Ruine, and were also ashamed to return to our ship before we had dispatched what we were commanded to: at length the Boatwain commanded the Relator, *John Watts* on shore, to the first house to light our Match, which we recovered out of the water after it was extinct, which he readily obeyed: but before he was twenty Rods from the water-side, he was seized on by two blacks (or rather Tawny-moors) and by them haled above half a mile up into the Country, and thrown with great violence upon his belly, and so compelled to lie till they stript him; and

more

more Company coming to them, they were so eager for his poor Canvas apparel, that some they tore off, others they cut off, and with that several pieces of his flesh, to his intolerable pain: with these rags, they made little Childrens Aprons to cover their Privities; Linnen and Woolen being scarce there. The Boatswain seeing this, *John Watts* was thus carried away, was resolved with his other two Companions to have him again, or else to venture all their lives for him: They arm themselves; but whilst they were consulting what to do, whether to venture on shore, or not, of a sudden they were beset with about a dozen men in several Canoes, but they valiantly maintained their Boat about the space of three hours; for after two of their three Musquets were discharged, they defended themselves with their Oars, and Boat-hooks. The Boatswain received a mortal wound in his Groin, and fell down in the Boat; the other two adventured in the River, endeavouring by swimming to escape the merciless hands of cruel Infidels; but the *Negroes* with their swift Canoes soon overtook them, and brought them on shore to the place where the Relater was. The *Negroes* took out the Boatswain out of

the ships boat ; and instead of endeavouring at all to preserve life which remained in him, immediately they rob'd him of it ; one of them with a keen weapon cutting off his head before his Companions faces ; and then they prepare for their rare banquet: while he was yet reeking in his blood, they in a barbarous manner cutting off pieces of flesh from off his Buttocks, and his Thighs, and his Arms and Shoulders, and broiled them on the coals, and with a great deal of impatience, eagerly eat it before their Faces, to our great astonishment. About fourteen days after, one of the Company fell sick, and instead of being Physicians to cure him, they were his Butchers to murder him. They served him as they did the Boatswain, cut off his head, and broiled and eat up his flesh, and rejoiced exceedingly at this rich Banquet. About ten days after, the third fell sick, whom they served in the same manner.

This was no small cause of sorrow to the Relater ; the thoughts of their Inhuman and Barbarous actions, sometimes surrounded him with fears and sorrow, hourly expecting to taste of the said Cruelty. Death did not seem so terrible to him, as the violent manner of it ; being

left now alone, in a strange Country, destitute of friends or acquaintance, or any thing that might keep up his Spirits: dye he would fain, but not by the hand of Infidels and barbarous Monsters. But the great God that is most compassionate in the greatest extremities had pity on him, and notwithstanding the alteration of the Climate, and the want of Cloaths, and the strangeness of his food, which was only herbs, he continued in good health, and had time enough to lament this direful providence. The Natives who were daily expecting another banquet, met with a disappointment: either their customs, or the over-ruling power of God, would not suffer them to destroy him, he continuing still in health. Therefore they resolve to sell him: his *Arannia*, or Master, was pretty free to discourse him, which the Relater was capable of, being about three years before in the *West Indies*, where he had learned the *Tata* language, which is easily attained, being comprehended in a very few words, and all the *Negroes* speak it. He began to discourse his Master, to know the reason of their Cruelty, who told him that he should rest himself contented, who if he were not sick, should not have

his head cut off. In the Boat, which in the beginning they took with them, was a Musquet saved of the three which was not discharged; which his Master some time after he had been with him, brought to him to know the use of it; he endeavoured as much as he could to make him apprehend the use of it, but still they profess their ignorance: but they commanded and threatened him to shew the use of it. The fear of his masters displeasure, and their inhumanity, caused him to shoot it off; but the *Negroes*, which expected some delightful thing, were frustrated, and at the sudden noise and flash of fire (which they very much dread) ran from him, and were greatly affrighted; but quickly after, hearing no more of that noise, they came up to him again, and commanded him to do the like: he told them he had not powder, which was the cause of the noise; but this would not satisfy these Barbarians. He not being able to answer their expectation, they concluded he was not willing, they proceed to threaten him, and were about to murder him, had not his master rescued him. Upon discourse after with this *Aurora*, or Master, he began to understand the reason of their barbarous dealing with

with him and his Friends, he telling him that naturally the people were civil and simply honest, but if provoked, full of revenge; and that this Cruelty was occasioned by some unhandsome action of carrying a Native away without their leave, about a year before; they resolving, if any came ashore, they should never go off alive. He had not been above seven weeks in the Country, but his Master presented him to his King, whose name was *E-sn-we*, King of the *Buckamores*, who immediately gave him to his Daughter, whose name was *Oni-jab*; and when the King went abroad, he attended him also as his Page, throughout the whole Circuit of his Dominions, which was not above twelve miles, yet boasting extremely of his power and strength, but glorifying exceedingly that he had a white to attend him, whom he employed to carry his Bow and Arrows at several places remote from the Sea-side; the people would run away from him for fear, others would fall down and seem to worship him, and use those actions as they do to their God. Their progress was never so long, but they could return home at night, but never without a handsome load of a cup of the Creature-

ring all the time of the Relators servitude there, he never knew him go abroad and come home sober. They drink of the best Palm Wine, and another sort of strong liquor, called *Penore*. The Relator quickly knew how to humour this profound Prince, and if any of the Natives abused him, upon his complaint he had redress; as once by striving with a *Negro*, his arm was broke, which by providence, more than skill, was set again. After some months, the King of *Ca-la-nanch*, whose name was *E-fa-man-cha*, hearing of this beautiful white, courted his Neighbour Prince, that he would sell him to him; at length they struck a bargain, and the Relator was sold for a Cow and a Goat; this King was a very sober and moderate person, free from treacheries and mischiefs, that the other was subject unto; and he would often discourse the Relator, and ask him of his King and Country, and if his Kingdoms and Dominions were as big as his, which were not above twenty-five miles in length, and fifteen in breadth. He told him as much as his understanding and years made him capable of, keeping still in the bounds of modesty, and yet relating as much as possible to the honour and

and dignity of his Sovereign; first informing him of the greatness of one of his Kingdoms, the several Shires and Counties it contained, with the number of its Cities, Towns and Castles, and the strength of each, the infinite Inhabitants, and valour of his Subjects. One of these Kingdoms was enough to amaze sufficiently this petty Governour, that he need not to mention any more of his Majesties Glory and Dignity. It put him into such a profound consternation, that he resolved to find out some way to tender his respects to this mighty Prince, and no way could he find so convenient as to tell the Relater, that if he could find but a passage, he would let him go to *England*, to tell his Majesty of the great favour and respect he had for him. This did not a little rejoyce our English-man. Withal the King told him, that he would send him a Present, which should be two Cabareets or Goats, which they do value at a very high rate; the King having not above 16 or 18. He tells the King, that the King of *England* had many thousands of his Subjects that were under the degree of Gentlemen, which had a thousand of Sheep a-piece, the flesh of which, they valued at a very much higher rate than Goats.

Goats. Though our English-man lived very handsomely with this *E-ma-ncha* King of the *Ca-la-nach*, yet his desires and his hopes were still for his Native Country; at length he obtained a promise from his King, that the first English ship that came into the Road, should have liberty to Release or Purchase him; this very much rejoiced his heart: now he thought every day a year, till he could hear of or see some English ship arrived. Many times when he was alone, his heart would be oppress'd with sighs and sobbings, when he thought of his Relations, and the comfortable society that they had together; that it should be his sad lot to be captivated amongst barbarous Infidels. Oftentimes did he walk down to the Sea-side, sometimes with hopes, sometimes with fear, earnestly expecting the wind of Gods Providence to blow in some English ship thither; his often recourse to the Sea-side was discerned by one *Ja-ga*, a Wizard, and the chiefest in three or four Kingdoms thereabouts; they are persons that the Natives give very much credit to, and on any difficult occasion, run to them for satisfaction. That famous Delphean Oracle was never had in greater adoration, than the proph-

phetical speeches of these Morish Wizards. Though they have infinite numbers of them in every place, yet this *Jaga* had the most renown amongst them; and one day he comes to him, and very kindly ask'd him why he so very often frequented that place; he told him, to see if he could discover any English Vessel to come in there: but he being not acquainted with his great fame, askt him when he did believe there would one come in, not that he was willing to give credit to any of their divinations, but supposing that he thereby should please him, and answer his expectation. *Jaga* immediately told him, that the fifteenth day after an English ship should come into the Road. Then he askt him whether that Ship should carry him away. To this he answered doubtfully, but told him that he should be offered to the Master of the Ship, and if they could not agree, but that he should come to shore again, he should not be sold, and that in a very short time after he should die for grief. These fifteen days seeming very long and tedious; many a look did he cast on the Sea with an aking heart: the fourteenth day he went to the highest hill there-about, but to no purpose, for he could discover no
Ship

Ship: next morning he went again two or three times, but saw none: about two or three hours after came running into *E-fu-man-cha*, some of the Mores, and told him there was a Canoe coming, so they called our Ships; at which our English-man heartily rejoiced, hoping then to be releast forthwith, yet durst not shew his joy for fear of punishment or of death: for though he lived better now than with his first Master, yet his service was far worse than the Slaves in *Turkey*, and their Diet worse than Dogs meat; therefore had he cause enough of inward joy; the Ship came immediately in, and he highs away presently to *Ja-ga*, to know if it were an English Ship, who resolved him that it was; it happened to be the *St. Maloes* Merchant, Captain *Royden* Commander, who hastned to dispatch his business; took in his *Negroes*, and was ready to sail, and our English-man heard never a word what should become of him, the King never offering to sell him; this put him on a resolution to endeavour to make an escape, and to that end had prepared a piece of Timber which he had drawn near the water-side, on which he intended to paddle to the Ship, which then lay about a League from the Shore. Just
by

by the Sea-side, as he was about to launch his little floating stick, he espied a great Alligator, which will devour a man at a mouthful : This made him alter his resolution, and resolve rather to live with inhumane Infidels, than to throw himself into so imminent a danger, which would have been little less than self-murder. But the next day, which I may call a day of *Jubile*, Almighty God opened the heart of the King to let the poor Englishman go : he sent him in a Canoe, placed between a *Negro's* legs, with some others to guide this small vessel, for fear he should leap over-board and swim to the ship. At a distance from the ship he hailed her in the English Tongue, which was no small cause of admiration to those on board to hear an English Tongue out of their Canoes : the *Negroes* gave him leave to stand up and shew himself to the Captain, to whom he gave an account how four were left there, and only he preserved. It was a pretty while before they could strike a bargain, though the Captain was resolved not to leave him behind. Several times the *Negroes* paddled away with their Canoe, resolving not to part with him ; but what with his entreaties and promises, he perswaded them
to

to the ship again, and they delivered him on board for forty five Copper-Bars and Iron-bars; each Copper-bar being about the bigness of a Youths little finger, the Iron-bars a little bigger. Now were his joys compleated, he thought himself, as it were, caught up into the third Heavens; he could hardly perswade himself, but it was a Dream or Vision, and that he did not really see English faces, or embrace English bodies. It was some time before he could throw himself at the Captains feet, and acknowledg his infinite cause of joy in himself, and thankfulness to him for his deliverance from such a severe Captivity; that he that lately was a slave to Infidels; that worship they know not what, should now see the faces of Christians, and join with them in worshipping the true God; and to him first he offered up the sacrifice of hearty thanksgiving, that had sent his Angel to redeem him from so cruel a bondage. When he came on board, his hair was very long, and his skin tawny (*Malatto* like) having gone naked all the time he was there, and frequently anointing himself with palm Oyl he looked like a Tawny-More: but immediately the Sea-men aboard with Christian-like hearts, apparelled him. The Master

Master commanded to hoist sail, and having a fair wind, they sailed to *Barbadoes*, where Captain *Royden* was to tarry some time; but the Relater earnestly desiring to go to his Native Country, and his Relations, got passage to the *Downs* in the *Katherine* of *London*, Captain *South* Commander, which through Gods goodness in a few weeks arrived in the *Downs*, where the Relator was put on shore to his Uncle, Mr. *Richard Watts* of *Deal* to his great joy and satisfaction, who took this relation from his own mouth.

F I N I S.

Sea-Dangers
AND
DELIVERANCES
Improved.

IN A
SERMON
PREACHED
By *JOHN RYTH*,
Minister of the Gospel.

Pfal. 107. ult.

*Whofo is Wife, and will obferve thefe things,
even they fhall underftand the loving-kind-
nefs of the Lord.*

L O N D O N,
Printed for *Dorman Newman*, 1674.

Sec- D 3000

DELIVERANCE

Improved

IN A
SERMON

BREACHED

By JOHN R. RYAN

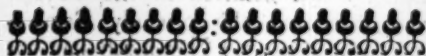
Minister of the Gospel

1841. 10. 11.

It is the duty of every Christian to be ready to give an account of his faith and the hope that is in him.

LONDON

Printed by J. W. Smith, 1841.



Acts 27. 18, 19, 20.

18. *And being exceedingly tossed with a Tempest, the next day they lightened the Ship.*

19. *And the third day, we cast out with our own hands, the tackling of the Ship.*

20. *And when neither Sun nor Stars appeared, and no small Tempest lay on us, all hope that we should be saved, was then taken away.*

IN this Chapter we have a full Narrative of *Pauls* Voyage to *Rome*, in all the circumstances of it; it seems *Paul* kept a Journal, and so recorded this memorable Voyage for the use of succeeding Generations. 1. We have the occasion of his Voyage, (*viz.*) *Paul* being then a Sufferer and a Prisoner, he appeals to *Cesar*, and so is sent to *Rome*, and there bears a faithful Testimony for *Jesus Christ*, (*vers. 1.*) 2. We have the

Lev.16.29.

Dangers that occurred in the Voyage, and these are also carefully Commemorated, (*vers.* 9.) Now much time was spent, and Sailing was now dangerous, because the Fast was already past: This was the yearly Fast of the *Jews*, on which the atonement for all the people was made by the high-Priest, in the holy of holies, which day was the 10th of the 7th Month, which partly agreed with our *September* and *October*; in which time the Sea was not Sailed in by the Ancients, until the beginning of *March*, because of the shortness of the days, and the violence of the Tempests, they were prone to in those Parts: This is the sense of Interpreters upon the place. 1. Danger of the Voyage we read of, is this; the winds were contrary, *vers.* 4. This is spoken of in the Voyage of the Disciples, The winds were contrary. 2. Danger; there arose not only a contrary wind, but a violent wind, called an *Euroclydon*, (*verse.* 14.) some read it a Whirl-wind, but it is meant of an *East*-wind, which raises the Sea mightily. 3. The Tempest was so great and violent upon them, that they were glad to let the Ship drive, (*vers.* 15.)

3. We have not only the Danger in this Voyage, but their marvelous Deliverance and Preservation; for they came off all of them with their lives, (*vers. 44.*) the particulars whereof you may see.

In the Text we have three things observable. 1. Their endeavours in this great distress to preserve themselves.

1. They lightned the Ship; and what was it she was laded with? It was Wheat, *vers. 38.* They lightned the Ship, and cast the Wheat into the Sea; thus did *Jonah's* Mariners cast out the Wares. Alas, what are these things, but lumber to lives? if it were Gold, it must go for Life. *Skin for skin, and all that a man hath will he give for his life.* Then what should

a man give for his Soul? what will a man give in exchange for his Soul?

2. Endeavour; they cast out the Tackling of their Ship; any thing they part with to save their lives, though never so useful to them even that which was necessary for their Voyage, they are under a necessity to part with it, for the preservation of their lives.

2. We have their Dangers as well as Endeavours. 1. It is exprest in the violence of the Tempest, they were ex-

ceedingly tossed with a Tempest. 2. It was dark weather; neither Sun nor Stars appeared, which used to be great comforts and helps to poor men at Sea. 3. Their Danger is exprest in this, they were brought to the brink of the black pit of Despair: all Hope now was taken away. O what a sad distressed condition was this! their Hope, which is called the Anchor of the Soul, yea which is the Sheet-Anchor of the Soul, was lost; they gave all their lives over for gone and lost: And oh, what could now a company of men do that had lost their Hopes and Hearts? could these that had lost their Hopes find their hands? they were now saying, as the Jews did in their Captivity, *Our Hope is lost, we are cut off for our parts.*

Ezek 37.
II.

3. We have their Deliverance and Preservation, coming in at such a time and season as this was; now that they are brought to an extremity, God makes it his opportunity; and now that all hope of being saved is taken away, salvation will be most seasonable, and now the Angel appears to *Paul*. and tells him, all their lives are ensured, only the ship shall be lost.

Remarkable Sea-Deliverances.

93

Observations are these :

1. *Dangers and Deliverances are to be carefully recorded and remembered ; therefore Paul takes an account of both, here in this Voyage.*
2. *Salvations and Deliverances many times are not sent, until persons be left hopeless in themselves.*

I shall speak a little to both these upon this present occasion, that what you read here may be remarked and remembered.

1. *Dangers and Deliverances are to be carefully recorded and remembered. This Observation hath two parts: 1. Dangers are to be remembered. 2. Deliverances are to be remembered.*

Thus the Lords poor people used to do in all Ages : When *Jacob* was in danger of his Brother *Eſau*, you ſee how he commemorates it, and gives us an exact narrative of it, and tells us how he feared him : *Lord, I fear my Brother Eſau.* How often was *David* in danger of *Saul* *Pſal.* 34.4. who was his ſworn Enemy ? and how many *Pſalms* have we, taking occaſion to

remember what danger he was in, and how comfortably he was brought off: *I sought the Lord, and he heard me; and delivered me out of all my fears.* As Paul tells the Corinthians what danger they were in; they were prest out of measure, out of strength, in so much that they despaired of life, &c. And so at Sea as well as Land, he would have dangers remembred; how that they go up to the Heaven one while, and sink into the deeps another; their Soul melted because of trouble, and they at their wits ends, &c. Peter's danger at Sea is recorded, when he began to sink, and cried out, *Master, save me, or I perish*: and the Disciples, when they cried out, *Cardest thou not that we perish?* (Mark. 4. 38.) It is observed the Ship now was full, and now comes salvation and deliverance. Here was their danger recorded, the Ship was full, and Christ asleep in the hinder-part of the Ship.

1. Query is, How Dangers should be remembred?

2. How Deliverances should be remembred?

1. Dangers should be remembred, considering we may come into them again.

gain. Many when dangers are not, they sing to their Souls that song, and delude themselves, The bitterness of Death is past; they think they are out of one storm, and they shall never come in such another. Just as persons do with their Sickness at Land, so many do with their Dangers at Sea, if God bring them off: O they grow hardned and secure again! But if God hath brought home one dangerous Voyage, we should think, it may be the next will be as dangerous; Have I escaped one at Sea, one at Land; if I do not improve it, if I do not walk suitable under it, O how easily can God bring me into another! You never were in such Dangers, but you may come to the like again, whether at Sea or Land.

2. Dangers should be remembred with consideration to the greatness of them; great things should be remembred, a great God, great Mercies, great Deliverances, great Sins, and great Dangers. How should we think, O what a Danger was I in at this time by such a Storm at Sea! by such a Sickness ashore! not only my Life in danger, but Lord, was not my Soul in danger? was I fit to die at such a time? had I gotten an interest in Christ

Christ, if I had been cast away at such a time? Men think dangers great for their Bodies, but they do not think them so for their Souls; they think them great for their Ships, for their Estates, but they do not think them so for their Eternal conditions; O, had not my Body, Soul, Ship, and all perished together! And was not this a great danger? thy Souls danger was the greatest danger; hadst thou been drowned at such a time, thy Soul had been shipwrackt to all eternity.

3. Dangers should be remembered with consideration to their suddenness; how many times do they come suddenly upon us? As there is sudden fear, so there is sudden danger. When the Lord sends the Winds out of his Treasury suddenly, and threatens men at Sea with sudden destruction, when desolation seems to come as a Whirl-Wind, &c. we should think, What if sudden death had come upon me, what a condition was my poor Soul in? what a dreadful thing would it have been if I had been surprised on a sudden, and sent into an Eternal condition, in the twinkling of an eye? yea, to be threatned to be swallowed up, only with a formal *God have mercy*

mercy upon thee in thy mouth; not to have time to pray, repent, reflect upon thy past life: O what a sad thing is this?

4. We should think of our Dangers with consideration to the frames of hearts; what frames of heart we were then under. 1. To the frames of our hearts when in our Dangers. 2. The frames of our hearts when brought from under them. 1. The frames of heart when in and under them: were not you under great fears and hurries of Soul? it may be not knowing how it would go with your Souls, if you had gone off the stage of this life at the present. David when he was in danger, took especial notice of the "frame of his spirit; *Innumerable evils have compassed me about.* Psal. 40: 12, 13. He was compassed about on every side with danger; and how was it with him then? he calls to mind, *Mine iniquities* Psal. 57. 7. *have taken hold upon me, so that I am not able to look up.* And what then? O see how he prays; *Be pleased, O Lord, to deliver me; O Lord, make haste to help me.* Remember what the frames of our hearts were in our dangers, in reference to our fears; and secondly, what in reference to our faith; So also did David, when

when pursued in danger by *Saul*. *My heart is fixed, my heart is fixed; I will sing and give praise.* We are to remember our fears under our dangers, that we may be prepared better for future trials; we are to remember our faith under dangers past, that we may be encouraged for the time to come in after-straits.

2. We are to remember our frames of spirit when God brings us out of our dangers; how then we were melted with the present sense of the mercy; as those Israelites, when God brought them out of danger, they believed God, they sang and gave praise; O what resolutions were there then upon the Soul to be given up anew to God! to walk before the Lord in the light of the living! Thus also did *David*, when brought out of danger; *Thy vows are upon me, O God, &c.* and at another time, *The Lord preserveth the simple: I was brought low, &c. and thou helpedst me.* And then what a frame of heart was upon him? *Return unto thy rest, O my Soul, &c.* Then he was all for returning to God: O now there was fresh endearments betwixt the Soul and God! These we are to remember, that we may not wear totally

Psal. 56.
12, 13.

Psal. 116.
6, 7.

ally the sense of them off our Spirits.

5. We should remember our dangers, with consideration to the frequency of them; how frequently we were in them. *Paul* remembered this, In Perils by Sea often, in Perils by the Heathen, &c. ^{2 Cor: 11. 26} O how often have we been near Drowning, near Taking, near Sinking, near Dying, and yet God brought us off these things we should call to mind often; go out upon dangerous Voyages, and often come home; the oftner and more frequent our dangers, the more should we think upon them.

2. We should Remember our Deliverances, but how? 1. We should Remember them, admiring them; Remember them, so as to admire them; thus did the people of the *Jews* in *Exra*, ^{ix. 13.} *Who hath given them such deliverance as this?* O! they admire it, and write a Non-such upon the Head of it, as *David* admired the goodness of God, when he had spoken of his House to come. Is this the manner of men, O God? He ^{2 Sam. 7.} was in an holy Extasy of Heavenly admiration; so should you say now; To carry out, and bring home, in such a dangerous time as this; To hide from Enemies, when sought for in such a time

time, such a Voyage as this: Oh! *who am I? and what is my Fathers house, that he should bring me hitherto?* You should turn the Deliverance on every side, and admire the goodness of God, the wisdom of God, the mercy of God, the power of God, the faithfulness of God in it, and say, O Lord, what a Deliverance is this? what a Voyage is this? God loves to have his Mercies admired by us.

2. We should Remember our Deliverances, to have our Hearts raised up in gratitude, and thankfulness to God for them; Thus did David, *I will pay my* *Psal. 116.* *Vows unto the Lord, in presence of all his*
12, 13, 14. *people: I will take the Cup of Salvation, and call upon the Name of the Lord.* We are to remember to pay our Thank-offerings unto God, after our Deliverance from God: what, forget such a Deliverance as this? what, not be thankful for such a Preservation as this?

3. We should Remember our Deliverances, so as to endear our Hearts to God; Thus we find David, *I will love* *Psal. 18. 1.* *thee, O Lord, I will love the Lord dearly,* (so the Heb.) *The Lord is my Rock, my Fortress and Deliverer, &c.* O! now how should Souls after their Deliverance,

ance, boil, and burn in Love to God! How are we engaged to a Friend that is at any time but an Instrument in Gods hand to Deliver us? and shall we be endeared to the Instrument, and not to the Author; O! how was David endeared to God, when he said, *He having Redeemed him, he would walk before the Lord in the Land of the Living.* Psal. 36.

4. We should Remember our Deliverances to improve them in a way of acting Faith, when the next danger and straits comes: *I will remember thee from the Land of Jordan, from the Hill Misrar.* Psal. 42. 6, 7. This was to encourage him from his former Deliverances in his future straits and exigencies. What, now distrust God, who hath delivered in six troubles, and now shall we give way to unbelief in the seventh? Did not holy David thus? *He hath delivered me out of the Paw of the Lyon, and out of the Paw of the Bear, and he will deliver me out of the hand of the uncircumcised Philistine.* Thus Paul remembers his Deliverance from Nero. *And I was delivered out of the mouth of the Lyon, and the Lord shall deliver me from every evil work.* 1 Tim. 4. 17, 18.

5. We should remember our Deliverances, to be often inculcating, and imprinting

printing them upon our own hearts: alas, when we receive them, they are a little fresh it may be upon our Spirits; but O how soon do they die, because they are not written upon our hearts: they are not engraven there. As a man that would Remember a thing, be it a Notion, or any Resolution, he will be often turning it over in his thoughts. Alas, if we write our Deliverances, is it not in the Dust? whereas we should write them in Marble: We should write them with a Pen of Iron, and the point of a Diamond.

1. We should Commemorate our Dangers with our Deliverances; because God gives them to that end. The Lord doth not give us our Deliverances to cast them at our heels, nor brings us out of our Dangers, that we might forget them, as though we never had been in any of them. God expects that we should faithfully Register and Record them; therefore it was a great Provocation to the Lord, that the Children of *Israel* so soon forgot his works: If you do but forget the kindness of a Friend, you think it is disingenuous; but O then, what is it to forget that God hath delivered you out of six troubles

and in seven troubles? God loves and expects his kindness should be kept upon Record.

2. We should Commemorate our Dangers and Deliverances, because it was freely of his grace to bring us out of the one, and put us under the other; is it not of his meer mercy that he rescued and pull'd us out of our dangers? might not we else have been swallowed up of them, and may not we all say in this case, as the Psalmist in that? Had it not been the Lord who was on our side, then the waters had overwhelmed us, the stream had gone over our Soul, then the proud Waves had gone over our Soul; may not you sing this Song? what, and now forget such dangers? and cast behind your backs such Deliverances. Oh! the freer any favour is, the more it should be remembred; doth God see any thing in us, or in our families, more than others, to bestow such Deliverances for? One man goes to Sea, and he is taken; another goes to Sea, and he is sunk; another goes to Sea, and he dies the Term of the Voyage; and why doth the Lord preserve you? is not this free grace? not because you are more Righteous, but because

Psal. 124.

45*

Who have been so often delivered at Sea in eminent dangers.

H

cause

cause he is more gracious ; and should not this be Remembred ?

3. Our Dangers and Deliverances should be remembred, because God hath gracious ends and designs both in the one and the other ; What ends hath God to bring us into dangers ? 1. He by this hath an end and design to quicken up to duty : it may be there may be some omitted duty, neglected duties often bring men into great and eminent dangers ; it may be a Person is convinced of the duty of Prayer, but it may be neglected ; Oh then God will bring into danger to quicken to duty ! Oh, says God, *In their Afflictions they will seek me early.* The very Heathen Mariners called out for Prayer in time of danger. Observe it, that Persons convinced of duties, either Personal or Domestical, and yet neglected, God usually whips them to their duties, by one danger, affliction or another. The Proverb is good, if you would teach a man to pray, send him to Sea. 2. God by bringing us into dangers, hath a design upon us to convince of sin ; many Convictions have come into the Soul at this door. Dangers have often proved inlets to Convictions. Oh ! what Convictions have

have many poor Souls lyen under while in Danger, when it may be the Dangers have given them a view of Eternity! when Dangers have presented Death to the man, and Conscience hath cryed, Now thou art sinking, now there is but a step betwixt thee and Eternity, betwixt thee and another World! Oh then what Convictions hath the Soul lyen under? and yet it may be when the Danger is over, the Conviction is over too. Well, though we may forget all, yet God remembers all. 3. God hath a design upon us in our Dangers, to prepare us for our latter end. The Danger thou art in, and hath escaped, calls for to prepare for thy Death, which must certainly come to pass shortly. God by Dangers would have you prepare for Death: and Oh! what a cutting Consideration will this be when thou com'st to die? that thou who hast been in so many Dangers by Sea and Land, should have no more learned to die, nor be ready to die! Alas, you escaped the last, that you might prepare for the next. 4. God hath a design upon our Graces by bringing us into Danger; Danger is to exert and draw forth Grace. Thus the Disciples Dangers at Sea were to draw forth

their Faith. Faith and Patience comes most visibly upon the stage in times of most eminent danger. 5. God by bringing us into Dangers, hath a design upon our Souls; he sometimes by danger of drowning the Body, hath saved the Soul, and hath caused it to say, *Perissem nisi perissem*: I had perished, if I had not perished. Some have escaped shipwreck of Soul by shipwreck of Body; and shall we forget such Dangers, when God hath such gracious designs in them upon us?

2. He drives on gracious ends and designs in our Deliverances, and shall we then forget them? &c. 1. He spares us, that we may account his long-suffering Salvation; he gives, by sparing, of us, space to repent; and Oh! what a dreadful thing is it not to remember wherefore we are spared and delivered!

He gave her space to Repent, but she repented not. The Prisoner is Reprieved that he might sue out his Pardon; and will he forget the end for which he is Reprieved? 2. He delivers, that we may Live to him. Why was *David's* feet delivered from falling? it was, that he might walk before the Lord in the light of the living. He gives us our lives, that

Psal. 56.
ult.

Jer. 7. 10.

Psal. 50.

15.

we might give them back again to God. Men are not delivered from Dangers to live to themselves, to live to their lusts, to drink, and swear, and rant, and roar, as a great many poor wretches do. That say as they did, *We are delivered to do all these abominations.* 3. God hath another end in Deliverance, that we might glorifie him, in paying our Vows to him. *I will deliver thee;* and what then? when out of trouble never remember it more, cast it behind thy back; O no; *And thou shalt glorifie me.* He aims at a revenue of glory out of your Deliverances. 4. God hath another end in delivering of us; that we might enter into new Engagements, to be more the Lords; as in times of great Dangers, there use to be great engagements betwixt God and the Soul; so in times of great Deliverances, there are great engagements pass betwixt God and the Soul, new dedications to God; new Deliverances, call for new dedications of the Soul to God; now the Soul should be set apart for God more than ever. 5. God hath another end in delivering of us, that we might break off our league with sin; thus it was with them, *Shall we break his Commandments, after such a great deliverance as this?*

APPLICATION

Is it so, that our Dangers and Deliverances should be remembered by us? then it is a word of Information.

1. Learn we here how acceptable, it is to God, that we thankfully congratulate our Mercies. No Musick like a sound of Trumpets off the waters: so, O what sweet Musick doth it make in Gods ears; that you thankfully record Sea-Mercies, and Sea-Deliverances; this is Musick of the Waters; this makes melody in Gods ears. Sea-Prayers and Sea-Praises, come up acceptably before the Lord; he so is pleased with them, that he hath called them Sacrifices. O that men would offer the Sacrifice of Praise! this is the sound of Trumpets you should carry to Sea with you, outward bound, and homeward bound.

2. Learn we hence what a great evil it is to lose the remembrance of our Dangers and Deliverances. What do many Families? what do many Persons with the Sea-Dangers, with the Sea-Deliverances? do not they write them in the dust? do not they bury them in the Grave

Grave of Oblivion? do not they cast them behind their backs? do not they trample them under foot? O poor Souls! they little know what they do.

1. Such Deliverances will have a resurrection in their Consciences one day, though they bury them now, O they will rise again: and Oh! how will they then dread and terrifie a poor Soul!

2. Such Deliverances will another day be witnesses and evidences against you. Oh! what a casting testimony will they give in against the Soul? Hast not thou been graciously and wonderfully delivered in such a Voyage, in such a Storm at Sea, in such a Sickness at Shore, and yet walked unsuitably under all these? To be cast out by Mercy, O what a dreadful thing is this!

3. Such Deliverances forgotten by us, harden us; either they soften, or harden. These Providences are like Gods Ordinances in this respect, they either harden or soften. Oh! what a dreadful thing it is to be hardened by Deliverances and Preservations, and yet many are;

Sentence not being speedily executed, the hearts of men are fully set in them to do evil.

4. Such Deliverances will be great aggravations both of mans sin and misery, if forgotten by them. The goodness of God

was the aggravation of the sin of David
 says God, *when I had done so and so for
 thee, nay, and I would have done more, where-
 fore hast thou despised the Commandment of
 the Lord, to do evil in his sight?* What, for
 you that had such deliverances as these,
 to break his Commandments; as Ezra
 says; O this is an high aggravation!

2 Sam. 12.
 8, 9.

5. Deliverances and Dangers forgotten
 will cause the Lord to pull in his hand in a
 way of Mercy, will cause God to give up
 Persons, and take his Protecting presence
 from them, take them from the shadow
 of his Wings. Souls by forgetting past
 Dangers and Deliverances, may put them-
 selves from under Gods Protection for the
 future.

Use. 2. Is it so that we are to Remem-
 ber our Sea-Dangers and Deliverances?
 then it is a word of Exhortation; be exhor-
 ted then to call to mind, and keep in mind,
 what God hath done for you, and in this
 Exhortation I address my self to Sea-faring
 men, whose lives are a course and series of
 Wonders in their frequent Salvations and
 Preservations, (witness this Treatise) as you
 see the Wonders of God in the Deepes,
 (viz.) The Wonders of his Creation, so
 do you see the wonders of his Salvation.

How

How often may *Wonderful* be Written upon the Head of Salvations that you are every Voyage receiving from God? you never go out and come home, but God works *Wonderfully*, and appears *Wonderfully* for you, is not he a Wonder-working-God for you every Voyage?

The Exhortation is to call to mind, ^{Pf. 106. 13.} and keep in mind, to Record and Register ^{Pf. 78. 11.} your Dangers and Deliverances, and not to do as *Israel* is said to do, who soon forgot his works. How often doth God bring in this sin of theirs in one Psalm? They forgot his works, and the wonders he had shewed them.

1. Keep them in mind, for they are wonderful Dangers and Deliverances; They ^{Psal. 78. 12, 13.} are Wonders, these are to be remembered. *Marvellous things did he for them, in the sight of their Fathers, &c. He divided the Sea, and caused them to pass through, and he made the waters to stand as an heap; and it* ^{Pf. 78. 42.} is brought in again in that Psalm. *They remembered not his hand, nor the day when God delivered them out of the hand of the Enemy, &c.* And in ano- ^{Psal. 106. 21, 22.} ther place, *They forgot God their Saviour, which had done great things in Egypt.*

Egypt. Wonderous works in the Land of Ham. This hightens the sin exceedingly to forget such great and wonderful Dangers and Deliverances.

2 Cor. 1. 8,
9, 10.

I. Your Dangers are Wonderful in this Respect, they are often such as threaten a sentence of Death to be executed upon you. May it not be said of poor Sea-men, as was of them; *For we would not (Brethren) have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired of life, but we had the sentence of death in our selves, that we should not trust in our selves, but in him that raised the dead, who delivered us from so great a Death, and doth Deliver.* O how many Sea-faring men may say thus! Our dangers have been such, as we have often despaired of life: there hath but been a little betwixt us and Death, nay betwixt us and Eternity; and shall we forget such Dangers, when we have been so near Death in them? As he said to David, *As the Lord lives, there is but one step betwixt thee and death.* O how often have you been near sinking, near drowning, and yet God hath then appeared for you, with an outstretched Arm, and in the Mount hath been seen,
and

and will not you Remember this?

2. Your Dangers are wonderful in this Respect, they are sudden and surprizing, they are wonderful sudden; how are you often, all on a sudden; threatned with nothing but present Death and Destruction! It may be said of Sea-men, as of those in *Job*, *Snares Job 22. 10.* *compass them about, and sudden fear trouble them.* It doth not only trouble them, but all on a sudden trouble them, before they know almost where they are (as we say;) We read of some whose Calamity shall come suddenly. *Suddenly shall he be broken without Remedy.* *Pro. 6. 15.* O how terrible is such a case, or such a danger! and hath not God often threatned to make this your case and condition? O then do not forget such Dangers that have so suddenly lookt you in the Face!

3. Your Dangers are Wonderful in this Respect, they are not Dangers in which your Bodies are concerned only, but they are dangers in which your Souls are concerned; It is not only the danger of a Ship-wrack'd Vessel, and a Ship-wrack'd Estate, and a Ship-wrack'd Body, but a Ship-wrack'd Soul. Here is the great danger, lest thou make a lost Voyage for thy Soul: If thou had died

died in such a Storm, or died in the Term of such a Voyage; Oh! what would have become of thy Soul, Thy precious, thy immortal Soul? Had not thou died in a carnal, in a Christless-state and condition? Had not thy poor Soul perished to all Eternity, if thou then had miscarried? Was not thou then a stranger altogether to Christ, and a work of saving Grace upon thy Heart? Had not thou then the guilt of all thy sins upon the back of thy Soul unpardoned? And O what danger was this! And wilt thou forget such Dangers?

*Pf. 107. 27.
The courage of
such is set
forth Olli
Robur, &
as triplex
circa Pec-
tus. Hor.
Var. 26.*

4. Your Dangers are such at Sea, as none but a God can deliver from; all your skill cannot; Oh, then is the greatest Artist at his Wits end! The Psalmist tells us, the Mariners in their Storms, are at their wits end; (of as some read it) all their wisdom is swallowed up, they know not what course to Steer, (the Dutch Annotators carry it,) Now their very Pilots are at a loss; Now all their courage cannot contribute to their deliverance, though men of the greatest natural courage and magnanimity in the world: Yet now their hearts melt because of troubles;

as

as it is said of the Mariners in *Jonah's*
 Ship, *The Mariners were afraid.* O now,
 when Death and Eternity, the Grave ^{He that}
 and Judgment to come looks them in ^{first ventu-}
 the face! Then they are *Magor-Miss-* ^{red into}
^{his Ship}
abiss, terror to themselves, and to all a- ^{at Sea, is}
 bout them; O now, the danger is such, ^{said to}
 it must be the only finger of God that ^{have tre-}
 can help! I have heard of a Ship in ^{ble brast}
Tarmouth-Road, that in a great Storm, ^{about his}
 they feared the Anchor would come ^{breast, a}
 home, and the Master discoursing with ^{Proverbial}
 a Youth in the Ship, that God had begun ^{speech}
 lately to work some Convictions upon ^{for a man}
 of courage,
 O says his Master, if God do but lay a
 Finger upon one Strand of the Cable,
 it will hold; and in the-Morning many
 Ships were lost near them, and there
 was but one Strand in the Cable left:
 O the finger of God only can some-
 times save in dangers! It was a good
 saying of a godly Commander of a Ship
 in eminent dangers, *None now but that*
God that saved the Children of Israel at
the Red Sea, can save us out of this distress;
 and as soon as he had said it, the Wind
 altered, and saved them: And will you for-
 get such dangers as none but a God can save
 from?

6 Your dangers at Sea are such as many thousands have perished in; how many have gone to Sea, that never returned more? that have been swallowed up in the belly of the great Deeps! How many have perished by the Sword at Sea? how many by violent Storms? and that God should put a difference betwixt you and others, and you should forget it, this exceedingly heightens and aggravates the guilt. How many have lost their lives? how many have lost their limbs? and yet in such dangers God hath brought you off; this is never to be forgotten.

2. Your dangers are not only wonderful, but your deliverances are so too, and therefore should be remembred. There is never a deliverance, but you may read a wonder in it; so many deliverances and salvations at Sea, so many wonders. God saves you in a miraculous way.

1. Is not this a wonder, that persons of such great sins and provocations, should be persons of such great salvations and preservations? that such as sin every Voyage, nay, it may be at an high rate sin every Voyage, should be saved and delivered at such an high

rate

rate every Voyage? is not this a wonder, that men of such sins, should be men of such salvations? that men that sin against these salvations. should not have these deliverances shorten upon them. Oh what a wonder is this! We should wonder if a person should be continually disobliging any of us, and yet we should be still heaping up kindnesses upon him: This made the Prophet *Ezra* say, *Shall we again break his Commandments, after such deliverance as this?* O do not you provoke the Lord every time that you go out, and still he delivers you, still he returns you to your Relations, to visit your habitations in peace! and is not this a wonder?

2. Your Deliverances are wonderful, if you consider your Deliverances are great Deliverances. We read of such; *And the Lord saved them with a great Deliverance;* ^{1 Chron. 11. 14.} or with a great Salvation. Thus said *Sampson*, *Thou hast given this great Deliverance into the hand of thy Servant.* ^{Judg. 15. 18.} Now any great transactions are remembred and recorded. Your Deliverances are great, if we consider these things; 1. They are commanded Deliverances by the great God; his

- his word of command brings all our Deliverances about, whether at Sea or Land. Which made the Church in distress pray, *Thou art my King, O God, command Deliverances for Jacob.* He commands every thing tending to deliverance at Sea; in order to Deliverance, he commands the Winds; *He maketh a storm a calm.* He also commands the Seas; he says to the proud Waves, *So far, and no further.* You read of a decree set to the Sea, that it cannot pass; *Though the Waves thereof toss themselves, yet can they not prevail: though they roar, yet can they not pass over it.* It is the great God only that rides Lord Admiral at Sea, to command the Seas and the Waves thereof. God is said to shut up the Sea with doors, and set bars upon it. *Hitherto shalt thou come, and no further; and here shall thy proud waves be stayed.* Xerxes presumed he could tame the Hellespont, for attempting his Bridge of Boats, but all this was in vain, this is a flower in Gods Crown alone, to command the Sea. Your deliverances are a fruit and effect of Gods commanding Power, therefore great. 2. They are great deliverances, as they are the curious workmanship (as I may call them)
- Psal. 44. 4.*
- Psal. 107. 29.*
- Jer. 5. 22.*
- Job 38. 8, 11.*

of the Attributes of a great God. Deliverance is said to be wrought for us, it is the handy-work of God; *If God will work, who can let?* (as the Prophet saith.) And he seems to speak it upon the account of the Deliverance of his People; *For your sake I have sent down to Babylon, and have brought down all their Nobles, and the Caldeans, whose cry is in their ships:* In every deliverance there is the excellent work of the Attributes of God; we may in such a deliverance say, Here is the Power of God, and here is the Wisdom of God, and here is the Love of God, and here is the Faithfulness of God, &c. For as God in the confounding of the Languages at *Babel*, said, *Go too, let us go down*, (as if he directed himself to his glorious Attributes, compassing about his glorious Throne) *Come, let us go down:* So when God sends us Deliverances in our distresses, he sets his Attributes at work; Go Power, go Mercy, go Love, go Faithfulness, go and act your respective parts in this Deliverance; and must not this be then an excellent and curious Piece that Gods Attributes bring forth? 3. They are great deliverances, if we consider the great sins and provocations, they come over the heads of the great unworthiness of the receiver, hightens much the mercy and

I. d. 43. 13,

14.

Gen. II. 7.

Or, as some take it of the Trinity, as in the Creation; it is Gods coming down, when Persons are delivered in imminent dangers.

We read of hands at work, under the wings we see not; so the curious works of providence in our deliverances till they come forth: O then how shall we admire them!

Ezek. 10. 21.

favour received; the reason why persons do not greaten their Deliverances, is because they do not greaten their sins, in the deep sense and aggravations of them. O such a Soul would say, as *David*, *Is this the manner of men?* O God, is not this a great deliverance for such a great sinner to receive?

4. They are great Deliverances, if we consider the time and season of their coming in; as this deliverance of the Ships Company where *Paul* was, it was when all hope of being saved was taken away; and so were many of the deliverances mentioned in this Treatise. So *Peters* Sea-deliverance, when he began to sink, Christ stretcheth forth his hand immediately; he was now sinking and going, but see how ready Christ was to save: *He stretched forth his hand and caught Peter.*

Matth. 14.

28, 29, 30.

Our sinking time, is Jesus Christs saving time. In the Mount is the Lord seen; our extremity is Gods opportunity; and are not then these great deliverances never to be forgotten? 5. They are great deliverances, if we consider they are not only deliverances of Bodies, and Ships, and Estates sometimes, but Souls; and where the Ship is lost, and the Estate is lost, yet for the life to be saved, and the Soul delivered, is a very great Deliverance: a Reprieve when a Prisoner is under the sentence of Death, is a great Mercy:

O when God Reprieves a poor Prisoner, this is some Deliverance; we read of some Deliverance God gave to *Israel* in the days of *Shishak*; a Reprieve is some Deliverance, but if it end in suing out the Prisoners Pardon, then it is a great Deliverance. If it be such a Deliverance in a Storm at Sea, as *Hezekiah* had from a Sickness at Shore, *Thou hast delivered me in love to my Soul and cast all my sins behind thy back*; This is a double *Isa. 38.* Deliverance, and sure such Deliverances as these are worth Recording; These are to be written in Marble and not in Dust; with the Pen of Iron; (as the Prophet says) and not with the point of a Diamond.

3. Your Deliverances are wonderful, if you consider the many thousands that have perished in less Dangers to an eye of Reason; they are distinguishing Deliverances, and therefore wonderful: Hath God dealt with all men that go to Sea as with you? Hath not thousands perished by the Sword at Sea in bloody Engagements? Miscarried at Sea in dreadful and terrible Storms? Hath not the Sea been a Sepulcher for thousands? Are not there Millions of the Dead that the Sea must one day give up, and yet you Delivered, and yet you spared? O what distinguishing Mercy is this! And shall this be forgotten by you? Should not you keep Records of di-

stinguishing Mercy? How many sunk sometimes, and perished by your sides? How many that went out with you that never Returned? One taken, and another left; one sunk, and another saved.

4. Your Deliverances are Wonderful, if you consider the way that sometimes God takes to bring them about; O what strange ways doth God take to deliver, when he hath a mind to deliver! sometimes he brings down to the very Gate of the Grave, he brings to the Doors and Bars of the Sea, and then shuts these doors, as *Job* speaks; He brings to the next door to perishing, and then he delivers; *Master save me, or I perish*; and then he lends an Arm: witness many of these Deliverances here mentioned. Sometimes he doth it by strange means, low
Ecclef. 9. and contemptible, as the poor man that we
 15. read of, that delivered the City; sometimes by unthought-of and unexpected means, as he that relieved Major *Gibbons*, as this Story mentions, he was a *French* Pyrate. As that Ship I have heard of, that when she sprang a Leak, and they all had like to have perished, all on a sudden the Leak stopt, and they knew no Reason, but when they came into the next Port to search her, there was a great Fish had wrought himself into the Leak, that they were glad to cut him out; was not

her

here a miraculous Deliverance? That *Jonah* should be swallowed up by the Whale, O what a miracle was this! and so he was preserved! and how have some been saved by sudden shifts of Winds when near sinking and perishing? these are to be remembered to the Lord while you live: Oh I methinks this one Motive should set on the Exhortation if I should use no more, to Remember your Dangers and your Deliverances.

But secondly, another Motive is this, to Remember your Dangers with your Deliverances; this will in your great distresses and extremities, contribute some hope to you; to read over your Register, your ancient Records, how good God hath been at such a time, and such a time; how seasonably he stepped in and delivered in such a strait and such a strait! Oh then says the Soul, why should I despair, and cast off all hope now? hath not he appeared and saved in Deaths often before now? for past experiences are good supports for Hope in present exigencies and extremities. Thus *David* argues when at a great strait, *Thou hast delivered me, and wilt deliver me!* and thus *Paul*, *Thou hast delivered me, and will deliver me.* *Haman* found this a good way to Remember the years of the Lords right hand.

3. Remember your Dangers and Delive-

rances, for God Records them; they are filled up by God, and he will mind you of them another day if you forget them now; he keeps his Journals and Records, he hath his Book of Remembrance of your forgotten Mercies, as well as your forgotten sins; God will one day read over all those Deliverances you have forgotten; Oh poor Soul! did not I deliver thee in such a Danger, in such a Distress, in such a Death, when there was no Hope, when there was no Help, yet all this hast thou forgotten! forgotten thy Mercy, and forgotten the God of thy Mercy; Oh! will not this sting you to the Heart, when God shall cause your strangled, and murdered Mercies to walk in your Consciences? when he shall give them a Resurrection there?

4. Motive to Remember your Dangers and Deliverances; the Vows of God are upon you: Oh! what did you say to God on the day of your distress and calamity? Lord, if thou wilt now appear, and be a present help in time of trouble, it shall never be forgotten, it shall be remembered to the Lord as long as we have a day to live but when God brings poor Souls off, many do not only forget their Vows, but deny them. In

Jen. 1.16.

Ancient times it was usual in eminent Dangers, whether at Sea or Land, to make Vows

We

We read that *Jonah's* Mariners they Vowed *Psal. 56.*
 Vows; *David* did thus, *Thy Vows are* 11.
upon me, O God! I will render praises unto
thee, &c. (and in another place) *I will pay*
thee my Vows, which my lips have uttered, *Psal. 66.*
and my mouth hath spoken when I was in 25, 15.
trouble. But because this is so ordinary to
 make Vows at Sea, and break them a-Shoar,
 let me enlarge a-little upon it. 1. Why
 should you forget your Vows after your
 Deliverances? They were not rash Vows,
 there might have been some excuse, if you
 had made them rashly, you might then have
 had a Plea, for saying it was an Error; but
 in times of distress men are serious, when
 Death and Eternity is set before them, and
 they upon the brink of another world; *Eccles. 3.*
 dare you, sinners, rashly Vow, in this day of
 your distress? O no, your Consciences will
 bear witness against you, that you were in
 sober-sadness at that day. 2. Why should
 you forget your Vows after your Delive-
 rances, for God will require payment? Nay,
 this is not only the Reason why we should
 not forget to pay, but why we should not
 delay to pay; *When thou vows a vow to the* *Deut. 23,*
Lord thy God, thou shouldst not slack to pay it, 21.
for the Lord thy God will require it, yea, will
surely require it of thee, and it would be sin in
thee. Take it for granted he will do it. yea,

he will surely do it. 1. He will require it; so as to call to a payment-day, he will demand it, he will send unto you a Summons to pay the Vows you made to him in the day of your Distress. Oh! how often is Conscience Gods Officer, that he sends to you to demand Payment? O says Conscience, Sinner, pay what thou owest to the God of thy Deliverances; is not he a God to whom the Vows must be performed? 2. He will require it, so as to punish the non-payment; and so requiring is here taken, and in many other places; the Lord doth very often severely punish Vow-breaking; breaking of Vows doth cause God often to destroy the works of your hands. Say not before the Angel, *It was an error; wherefore should God be angry at thy Vows, and destroy the works of thy hands?* Some Expositors refer this to the Priest, before whom the sin of rash vows was to be confest; others carry it to Christ, the Angel of the Covenant, who sees through all our subtil excuses and equivocations, and punishes them. O! God is angry when men go so flatly against their Vows; O then God is angry, and destroys the work of their hands, viz. disappoints their endeavours, and denies them success.

Lastly, to forget your Deliverances and Dangers, is the greatest ingratitude and unthank-

Ecclef. 5.
4, 5.

thankfulness in the world; hath God given you so many wonderful deliverances, so many miraculous preservacions, to be buried in the grave of oblivion? will you murder your mercies, and then bury them? It is commonly said, Murder will out: Murdered Mercies will one day make terrible work, in walking in your Consciences.

The next Observation is this, That Salvations and Deliverances many times are not sent until persons be left helpless and hopeless. I shall give you a touch of this. Now all hope of being saved was taken away, no small tempest lay upon them; now they were gulft in despair of ever coming off with their lives: yet this often is the condition of Nations, Ship-Companies, and Persons where God intends to save and deliver. The proofs of the last Observation about Dangers and Deliverances being recorded and remembred, proves this also: Thus was *Peter* saved, the Disciples saved, when just at sinking.

But why doth God stay so long before he sends Deliverances and Salvations? 1. Because he delights to draw forth a spirit of prayer; if men will not pray, when sinking, when drowning, when dying, they will never pray. O see how *Jonah* prays in his distress; *And Jonah prayed to the Lord out of the belly of the fish.* *Jonah 2. 1, 2, 3.*

vers. 5.

of the Fishes belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of Hell cried I, and thou heardest my voice, &c. *When my Soul fainted within me, I remembered the Lord; and my Prayer came in unto the holy Temple.*

Psal. 103.
1.

O Sirs, God loves prayer so well, that he stays with his Deliverances, that we might sue them out by prayer. *Out of the Depths have I cried unto thee, saith David: Driven to it by deep and bottomless straits, into which I am plunged. And it seems to be an allusion to Mariners, in their distresses and dangers of being shipwrackt, crying unto the Lord. What will any man perish, and never pray for it? die, and never cry for it? what, and not say as Peter did, Master, save me, or I perish? What was it that did draw forth prayer in many of these distressed Ship Companies (in this Treatise mentioned) but their danger, and distresses?*

2. God doth not bring our Deliverances and Salvations until we be hopeless, because he will exercise his peoples graces: Therefore the Disciples were not saved until the Ship was full, that their graces might be exercised. O now is a time for faith and patience to be exerted! there is nothing more pleasing unto God, than to see how poor Souls exercise their graces when they are reduced

duced into extremities; God hath a great revenue of glory arising to himself, out of the exercise of his own grace in the Souls of Believers. O how doth Faith act its part when mercy and deliverance is delayed! It was one of *Luther's* wonders to believe for mercy that was long delayed. It is an high exercise of Faith, to look up to God long together, and nothing to come. To say with the Prophet *Jonah*, *I will look again towards thy holy Temple.* *Jonah 2.* And with the Prophet *Isaiab*, *Though he hide* *4.8.* *his face from the House of Jacob, I will wait* *Isaiab 17.* *upon him and look for him.* What though thou be as the Prophets Servant, who went down to the Sea, to look, and he said, *Master, there is nothing.* But what then? doth he give over? O no, looks again; and the seventh look he saw the Cloud. So faith in its exercise, will look again and again, and never give over, until it espy the mercy coming upon the wings of prayer. So might I add of Patience; O how doth it act its part while the deliverance tarries; it quietly waits for the Salvation of God; saying, as *David*, *my Soul waits for the Lord, more than they that watch for the morning.* The Soul of *Ps. 130.6.* the Believer possesses it self in patience until the mercy come.

3. God doth not bring our Salvations and Deliverances, until we be brought to an extremity;

tremity ; because they are most prized and welcomed until then. O now Deliverance will be prized ! The longer that a mercy carries, the more welcome it is when it comes ; God loves to make all his mercies welcome to us. O how welcome is life, to a person under a sentence of death ! O how welcome is a discovery of the Love of Christ to a poor Soul, that hath long groaned under the burthen of unpardoned guilt ! O how welcome was the Prodigals Fathers House, when he had so long been starving in the Fields, with his Husks amongst the Swine !

4. Because God will have all his Salvations and Deliverances look like his own hand and arm, his own arm brings Salvation with him ; he will have the print of his own hand upon it, that poor finners may say, *This is the finger of God*, the doings of God, *and it is marvelous in our eyes*. Alas, men would attribute it to themselves, if Salvation did not come in such a way, when all hope of being saved is taken away. Oh ! every thing is beautiful in its season ; Is not Salvation and Deliverance now in season ? now they begin to despair, as to probable or visible hopes. O now God works like himself, now he appears in a Deliverance to be God ; which set the Disciples a-wondring, *What manner of Man is this, that the Winds and Sea*

Mark 4.
41.

obry

obey him? And at another time, when he delivered his Disciples at Sea, when he calmed the Winds, then they that were in the Ship worshipped him, saying, *Of a truth thou art the Son of God.* Mat. 14. 32, 33.

5. Because he will by such Salvations set off his love to poor Souls : Was not the love of Christ set off highly, in taking that season to save the ship when it was full, to save them when they were sinking ? Is not that great Love, that steps forth to save in an Extremity? O what Love was this, to save this Ships Company, when all hope of being saved was taken away ! Love always chuses the fittest times to appear and evidence it self.

Lastly, Because he will have his Deliverances, endearing Deliverances to Souls. O how doth such an appearance of God, at such a time, endear the Soul of the receiver ! Therefore, saith *David, I will love the Lord,* (or love the Lord dearly) *my Rock and my Deliverer, &c.*

But I will proceed to give you also a taste of the Application, and not be large, because I have been large upon the former, which was mainly intended.

1. Then learn we hence, that God may for gracious ends known to himself, delay a mercy or a deliverance, and yet fully intends to give in that mercy. *Jacob* may
wrestle

wrestle all night, and yet be put off; but in the break of day the mercy comes. The Woman of *Canaan* may cry to Christ for her Daughter, and at present be put off, yet at last she shall carry it. The believing Soul may not have the Dove come with an Olive-branch in her mouth until evening. Christs manifesting of his love to poor Souls, is called his supping with them; *And I will sup with you*: Now supper comes not up till evening.

2. Learn we hence, that Gods timing our Deliverances and Salvations, is best for us; his time is the best time. Our time is always ready, (but saith Christ) *My time is not yet*. If we had our mercies in our time, we should not see that beauty in them; for every things is beautiful in its season: and God chuses the fittest seasons to send them, because he will put a beauty upon them.

3. Learn we hence, that no case is desperate to God, though it be so to man: One would have thought this a desperate case, in such a storm, lightning the Ship, the casting out of the Tackling of the Ship, neither Sun nor Stars appeared, and all hope of being saved taken away; yet all this was but desperate to them, it was not so to God: now their extremity becomes Gods opportunity, and he takes this juncture of time to appear in. Thus

David,

David, all Gods waves and Gods billows had gone over him; a desperate case! yet God (then he believes) would command his loving kindness in the day-time, and his song should be with him in the night. Faith is an excellent grace at a desperate stand. *Psal. 42. 7, 8.*

4. Learn we hence, that Gods thoughts are not as our thoughts; when we think of nothing but sinking and perishing, then doth God think of saving and delivering. They thought all hope of being saved was taken away, but God looks through the Storm and Cloud; and comforts them. As the Disciples, when they thought it had been a Spirit, in their storm that appeared to them; No, saith Christ, *be not afraid; be of good cheer, it is I.*

Mark 6. 50, 51, 52.

Use 2. Is it so that the Salvations and Deliverances that many of us have, are not until we be brought to extremities? then it is a word of Exhortation: 1. Then look up to God in the most desperate case, when you know not what to do in your storms at Sea, in your straits at Land. O then let your eyes be up unto the Lord; you see how many deliverances have come down in extremities, as answers to pray. O pray hard; let going to Sea, being in storms at Sea, being brought to extremities at Sea, learn you then to pray.

F I N I S.